

CATALOGUE AND HAND-BOOK.

ARCHÆOLOGICAL COLLECTIONS.

INDIAN MUSEUM.

CATALOGUE AND HANDBOOK
OF THE
ARCHÆOLOGICAL COLLECTIONS
IN THE
INDIAN MUSEUM.

BY
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PART II.

Gupta and Inscription Galleries.

Beidli ist, Jain, Brahmanical, and Mohammadan Sculptures.
from Tumuli, &c

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PREFACE.

IN the preface to the first part of this Catalogue it was stated that the 'finds' from the cromlechs (tumuli) of Southern India were exhibited in the Gupta gallery. With reference to this, it has now to be explained that this arrangement has not been adhered to, as the space available in this gallery was not sufficient for the purpose. The objects in question have, therefore, now been placed in the Inscription gallery, the room which likewise contains nearly all the more important inscriptions belonging to the Museum.

I have again to thank Dr. Mitra for the assistance he has given me by translating several short inscriptions, and also Babu Pratapa Chandra Ghosha for similar help.

My thanks are also due to Mr. T. R. Mallet for having made analyses of various metallic objects; and also to Professor C. J. H. Warden for the quantitative analyses of a number of similar objects specially detailed in Appendix D.

Mr. H. B. Medlicott has been so good as to determine various rocks out of which many of the ancient sculptures in the Museum are carved, and the results of his identifications are given in Appendix E.

I am indebted to Mr Growse for certain emendations of the article Mathura in the First Part of this Catalogue, and as he is the highest authority on that interesting locality, I trust sufficient prominence has been given to them in Appendix F. I regret that Mr Growse's work on Mathura was overlooked at the time the article in question was written.

Professor E Forchhammer's engagements have prevented him supplying the information I had expected he would have been able to have given regarding the Chittagong stone box and figures, and the inscribed slab from Province Wellesley.

21st December 1883

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ARCHÆOLOGICAL COLLECTIONS

INDIAN MUSEUM

GUPTA GALLERY

BUDDHIST SOULPTURES

Sarnath.

THIS locality, which is situated three miles to the north of Benares, is famous in the annals of Buddhism, as it was here that Gotama Buddha first proclaimed his doctrines, about two months after he had attained Buddhahood at Buddha Gaya. His first discourse is preserved in the *Dhammacakkha pparattana Sutta*, i.e., the Sutra of the Foundation of the Kingdom of Righteousness, which is generally translated as "Turning the Wheel of the Law." In these early days, this suburb of Benares was famous for its schools of learning, which were monastic institutions frequented by many of the earnest men of the time, and the best known was the monastery of Isipatana that was situated in a Deer park. It was to this monastery that the five mendicants who had attended the Bodhisat for six years during his great struggle at Buddha Gaya after wisdom, which he thought to have attained by penance, betook themselves after he had realized that the austerities he had been practising were not the path to true wisdom, and, renouncing these, had begun to move about the villages collecting his daily food. They conceived that in resorting to this course he had abandoned the search after truth, and they therefore deserted him for the cloisters of Isipatana.

where Buddha found them on his arrival at that hermitage. But before reaching Benares, he had been met by a Brahman who had previously known him, and who, in answer to the question whither he was going, had received the reply —

‘I now desire to turn the Wheel of the excellent Law. For this purpose I am going to the city of Benāres to give Light to those enshrouded in darkness, and to open the gate of Immortality to men.’ The mendicants seeing him approaching, and that his body did not bear any longer traces of his former asceticism, resolved not even to offer him a seat when he entered. It was to them that he first addressed the above-named discourse, and, five days later, he delivered another on the non-existence of the soul, which led to their becoming his disciples and attaining *nirvana*. It was on the site of this monastery that the Emperor Asoka, in the third century before Christ, built a large stupa which may probably be the one now known as Damek, and which is a corruption of *Dharma*, ‘The Law’.

General Cunningham² says that the name Sarnath or Saranath means “The Best Lord,” and that it is an abbreviation of Sarangganatha which he interprets as the “Lord of the Deer,” and he mentions that the title Sarnāth is applied to the God Mahadeva whose symbol, the lingam, is enshrined in a temple on the western side of the lake, and that Sarangganātha is an appropriate epithet to apply to Mahadeva who is frequently represented with a deer in his left hand. The small lake that occurs close to the ruins is occasionally called “Sarang Tal,”—a circumstance which General Cunningham considers favours his conjecture that Sāragganath was the original name, and he is disposed to believe that it was used with reference to Buddha who in one

¹ Rhys Davids *Buddhism* p. 42

² *Arch Surv Rep*, Vol I p. 103 Pls XXXII to XXXIV

of the Jātakas is said to have come to life as a deer in this deer forest of Sārnāth.

Sārnāth was visited by the Chinese pilgrim, Hwen Thsang, in whose day there existed a stūpa 300 feet high covered with the rarest and most precious materials, but none of the present ruins at all approach these dimensions. There is, however, half a mile from the stūpa called Damek¹, a high mound of brick-work crowned by an octagonal tower, and this mass of masonry, which was formerly called *Chaukandi* but is now generally known as *Lauri-ka-kodan* or Lauri's leap, an *Ahir* having thrown himself off it and been killed, is supposed by General Cunningham to be the remains of the stūpa described by Hwen Thsang.

Besides these ruins, there is a large hole, 520 feet to the west of Damek, which General Cunningham² has identified as the remains of another large brick stūpa which was excavated for building materials in 1794 by the dewan of Raja Chait Singh of Benares. During that barbarous proceeding, the workmen discovered a reliq casket³ of green marble inside a stone box which was not removed from its position at that time, although the marble casket was taken away along with its contents which were human bones, decayed pearls, gold leaves, and jewels of no value. In 1835-36, while Captain (now Major-General) A. Cunningham was excavating among the remains of this stūpa, he rediscovered the stone box still in its original position, and presented it to the Asiatic Society

¹ The inscription found by General Cunningham, in 1835, 3 feet from the top of the great tower, is in the Inscription Room of the Museum. The inscription consists of the celebrated Buddhist verse:—

"*Īṣṇo dhamma hētuppabhavā,*" &c. See James Prinsep, in *Journ. As. Soc. Beng.*, Vol. IV, 1835, p. 132, Pl. IX, fig. 2: Cunningham, *Arch. Surv. Rep.*, Vol. I, Pl. XXXIV, fig. I.

² *Op. cit.*, p. 113.

³ *As. Res.*, Vol. V, p. 131.

of Bengal along with the numerous discoveries he then made at Sarnath, and the box is now in this museum. During the same period, he excavated the ruins of a Vihara or chapel monastery, those also of a building which he considers had probably been a temple devoted to the Buddhist Triad Dharma, Buddha, and Sangha, and the ruins of a small detached building close to the last, and in which he discovered the numerous bas-reliefs and statues of Buddha now in this Gallery. Both the monastery and temple bore traces of having been destroyed by fire¹.

S 1—A slab, 40 50 × 20' 75, with an inscription, and divided into seven compartments, the two uppermost being imperfect. The lowermost compartment is the whole breadth of the stone, and consists clearly of four scenes and perhaps a fifth. The first is much effaced, but from the indication of a couch with a human figure reclining on it, and a small elephant in the air above, the scene doubtless represents the conception of Mayā. The second is the birth of Prince Siddhattha, Maya standing under a Sal tree holding its branches, with a human figure on either side, the one to the left being Mahā Brahma. To the left, and close to the head of Mahā Brahma, is the Bodhisatwa as a child with a halo behind his head, and two Nagas are above with offerings. In the lower left-hand corner of the bas-relief, the scene consists of a man on horseback under a gateway, doubtless Prince Siddhattha leaving his palace, while above, Buddha is represented with his alms bowl, with three attendants, one of whom is a Naga. Two small compartments occur above these scenes, the one to the right represents the workshop of the Chakara, on either side of which is an Indian antelope with three human figures, and the other to the left

¹ See Sherring's *Sacred City of the Hindus* Thomas Journ. As. Soc. Beng. Vol. XXIII p. 469

consists of three women within a walled enclosure, one kneeling and apparently engaged in her devotions, holding up a vase with some object on it, and offering it to one of the other women, whose attitude is peculiar. Two much larger compartments occur over these scenes. In the panel to the right, Buddha is represented in the *dharma-chakra mūlā* or attitude of teaching, and in the left panel is his temptation by Mīra. He is seated under a *pīpal* tree, with the warriors of Mīra on his right hand, and the daughters of the Evil One on his left, two huge male human figures occurring in each upper corner, one of them with a human face for its belly. Over the former scene is another panel in which Buddha is represented standing, in the attitude of blessing, at the top of the ladder leading from the Trayastriṃśat heaven to earth, with attendant human figures above and at its foot. Adjoining this, Buddha is in the attitude of teaching, and it is probable that the sculpture may have terminated above with his death.

This and the following sculptures were found by General Cunningham in the ruins of a small building, 11 feet square, close to the Buddhist temple to the north-west of the stupa Dharmek.

Buddha is represented in these sculptures in various attitudes, and the position of the hands is known as *mudra*. When the hands are open and laid one over the other with the palms upwards, and resting in the lap, the soles of the feet also upturned and the figure seated cross legged, this attitude is known as the *Jnana* or *Dhyana mudra*. When the figure is similarly seated, but with the right hand lying on the right knee and pointing downwards, the left hand still on the lap, and a water vessel or alms bowl resting on the palm, this position is designated the *Pajrāsana* or *Bhūmisparśa mudra*. A standing or seated figure of Buddha, with the hands in front of the breast, and the little finger of the left hand between

the opposed tips of the right thumb and forefinger, is said to be teaching or "Turning the Wheel of the Law," and the attitude is called the *Dharma chakrā mudrā*. A seated or standing figure holding up the flexed right arm, with the palm directed forwards, and the left hand holding up the garments, is known to be in the attitude of blessing or the *Asīṣa mudrā*.

Presented to the Asiatic Society of Bengal by Captain (now Major General) A. Cunningham¹, 1835-36

S 2—A richly sculptured slab, 3 5" x 1' 11" 50, consisting of a central and two lateral portions, the former projecting-outwards beyond the level of the latter. Four scenes are represented on it, and, beginning from below upwards, they are as follows: first, the birth of Buddha, second, his temptation; third, his teaching, and fourth, his death; the parallels of the four great events in the life of Jesus Christ. The margins or sides of the sculpture are profusely covered with standing and seated figures of Buddha. This sculpture has been figured by Foucaux².

¹ General Cunningham presented Sarnath sculptures on two occasions to the Asiatic Society of Bengal, viz., on the 2nd December 1835 and on the 5th October 1836,—*vide Journ As Soc Beng*, Vol. IV, p. 651 and Vol. V, p. 588.

² *Rgya Tch'er Rol Pa, ou Develop des Jenz*, 1848 PL. I.

Dr Mitra, in his work on Buddha Gaya, p. 135, writing of the "Death Scene of Buddha," observes—The subject, however, was a favourite one with early Buddhist artists. In the first and second centuries of the Christian era the artists of Mathurā often represented it in high relief, along with the birth and other scenes. Two of these are now deposited in the Indian Museum Calcutta and an outline drawing of one of these occurs in the learned M. Foucaux's translation of the Tibetan version of the *Palita Vastara*. This is, however, an error, as the sculpture specially mentioned by Dr Mitra, and also the others indicated by him, were found by General Cunningham at Sarnath in 1835-36, and were correctly described by Dr Mitra, as coming from Sarnath in his "Catalogue of Curiosities," published in 1819, p. 48, Nos. 862-64.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A Cunningham, 1835-36

S 3—A slab, $3 \times 1'$, representing the foregoing four events in the life of the 'Great Teacher' The lowermost scenes resemble those in *S 1*, only the conception is omitted, and in the upper left-hand corner a heavenly musician plays a harp, another holds some instrument over his head, while to the right a hand appears with a stringed instrument

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A Cunningham, 1835-36.

S 4—A slab, $2\ 6' 50 \times 1' 1' 75$, resembling the preceding ones, but without a representation of the death of Buddha It is inscribed¹

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A Cunningham, 1835-36

S 5—Another slab, $3 \times 1\ 7'' 50$, covered with five vertical rows of seated and standing Buddhas on *padmasanas*

Presented by Captain (now Major General) A Cunningham, 1835 36

S 6—A figure of Buddha standing, $3' 7' 50$ high, and in the *āsiva mudra*, in alto relievo The hair is in a top knot and curls from right to left in small locks, as in all of these sculptures, the lobe of the ear being much enlarged and perforated by a huge hole, and the figure is clothed in a loose *śelā* reaching to the ankles A small kneeling human figure in adoration occurs close to the right foot

Presented to the Asiatic Society of Bengal by Captain (now Major General) A Cunningham, 5th October 1836

S 7—A sculpture in alto relievo, probably of Padmapāni, but seemingly unfinished If, however, the feet are supposed to be clad with stockings, the figure is *Surya* This Buddha

¹ Arch. Surv. Rep. Vol I II XXXIV fig 1

satwa, Padmapāni, is always delineated carrying a long-stalked, full blown lotus flower in his left hand, and on the front of his elaborate head-dress there is always a small figure of Amitābha, one of the five Dhyāni Buddhas, but the carving of which has apparently not been begun in this figure.

Rhys Davids, in his invaluable little treatise on Buddhism¹, gives the following explanation of the Dhyāni and other Buddhas —“The idea seems to be that every mortal Buddha has his pure and glorious counterpart in the mystic world, free from the debasing conditions of this material life, or rather that the Buddha under material conditions is only an appearance, the reflection, or emanation, or type of a Dhyāni Buddha living in the ethereal mansions of those worlds of idea and mystic trance. The number of Dhyāni Buddhas is accordingly, in theory, infinite like the number of the Buddhas, but only five are practically acknowledged. These Dhyāni Buddhas, like their types or antitypes the Buddhas, must have their Bodhisatwas also, and the following three sets of five are thus co-ordinated—

The Dhyāni Buddhas —²

- 1 Vairochana
- 2 Akshobya
- 3 Ratna sambhava
- 4 AMITĀBHA
- 5 Amogasiddha

Their Bodhisatwas —

- 1 Samanta bhadra
- 2 Vajrapāni
- 3 Ratnapāni
- 4 PADMAPĀNI—ĀVALOKITEŚVARA
- 5 Viśāpani

¹ *Op cit* p 204

² These Dhyāni Buddhas are held to have been evolved from a primordial Buddha called Adi Buddha

The Mānuchi (human) Buddhas :—

1. Krakuchanda.
2. Kānaka-muni.
3. Kāśyapa.
4. GAUTAMA.
5. Maitreya¹.

"This theory of the Dhyāni Buddhas is unknown, not only to the Pīṭakas and the Lalita Vistara, and even to the Saddharama Puṇḍarika, but also, if we may judge from negative evidence, to the Chinese Buddhist pilgrims, Fa Hian and Hiouen T'sang, who visited India in the beginning of the fifth and in the seventh century respectively. Among these hypothetical beings,—the creations of a sickly scholasticism, hollow abstractions without life or reality,—the fourth, *Amitābha*², 'Immeasurable Light,' whose Bodhisatwa is Avalokiteśvara, and whose emanation is Gautama, occupies, of course, the highest and most important rank." * * * *

"It is needless to add, that under the overpowering influence of these sickly imaginations the moral teachings of Gautama have been almost hid from view. The theories grew and flourished; each new step, each new hypothesis demanded another; until the whole sky was filled with forgeries of the brain, and the nobler and simpler lessons of the founder of the religion were smothered beneath the glittering mass of metaphysical subtleties."

Avalokiteśvara was regarded "as the protector of the world, and the lover and saviour of men³." He is frequently mentioned by the Chinese pilgrims Fa Hian and Hwen T'sang and was "invoked in all cases of danger and distress." In the mythology of Nepal he is known as Padmapāṇi and also "by the names of Kamalī, Padma-hasta, Padma kara, Kamala-pāṇi, Kamala-hasta, Kamalākara, Aryāvalōkitēśvara,

¹ Maitreya is the future Buddha of kindness, Rhys Davids, *op cit*, p. 200.

² Burgess, Arch. Surv. of Western India, Vol III, p. 75.

Aryāvalôkîśvara, Lôkanātha, and by the Chinese as Kwan-tseu-tsu, Kwan-shai-yin, and "the Great Compassionate Kwan-yin" . . . the goddess, who saves from the eight forms of suffering "and the principal seat of whose worship is in the island of Puto" "His worship had an early origin in India, and the *dhāranîs* used in invoking the image in China (where he represents "the goddess of mercy") are invocations to all the Buddhas and to the popular Hindu gods, interspersed with such words as Om! Svah! Sri! &c.¹ The doctrine regarding Padmapāni or Avalokiteśvara is, that "Bhudda has passed *nirvāna*, and is unaffected by aught that takes place in this sphere of suffering humanity, but a legend has sprung up of a Bodhisattva of such compassion and self-denial that he has pledged himself never to seek, through *nirvāna*, to enter "the city of peace", a creed, the source of which may have been Christianity

This figure of Padmapāni is depicted by Colonel Mackenzie in his manuscript volume, entitled Drawings of Sculptures collected on a survey in the Upper Provinces, &c, in 1814

Presented by Colonel C. Mackenzie to the Asiatic Society of Bengal, 8th February 1815

8 8—A much weathered, small, alto-relievo, seated figure of Buddha, 11" x 8, in *Dharma cakramudrā*. There is a somewhat horse shoe shaped glory behind the head, the margins simulating flames, and on the left of it there is a chaitya in relief. On each side of the figure of Buddha are indications of a rampant *sardula*. This sculpture, although so much weathered, bears an inscription on its back, in four and a half lines, not much effaced

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 2nd December 1835

¹ *Ibid* op cit

² *Ibid* Cave Temples of India p 337 and p 390

S. 9.—An erect figure of Buddha, 3' 4" high. The attitude appears to be that of blessing, prior to the uplifting of the right hand. This sculpture bears the remains of an inscription on the front of the slab on which Buddha stands.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 5th October 1836.

S. 10.—A small figure of Buddha, 1' 2".50 × 6", seated in the *dharma-chakra mudrā*, on a lion throne or *sinkāsana*, with an ornamented and apparently cushioned back. The legs of the figure are not drawn up crosswise, but rest on a lotus stool. From the back of the throne springs a nimbus or *bhāmandala*, with a scalloped and beaded border.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 2nd December 1835.

S. 11.—A figure of Buddha, standing in relief like No. *S. 9*, the greater portion of the legs below the knees being broken off. The whole sculpture now measures 1' 6".50 × 1'.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 2nd December 1835.

S. 12.—An erect figure of Buddha in the *āsīśa mudrā*, 3' 7".75, in relief, against a slab that was probably rounded; but the upper and side portions are absent.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 5th October 1836.

S. 13.—A sculpture, 1' 11" × 1', the principal figure being an erect Padmapāni in the *āsīśa mudrā*, with seated Buddhas. There are Padmapānis and pagodas above it much in the same way as in *S. 5* of this series, but the sculpture is much weathered and a portion of it lost. On the left side of Padmapāni, there is a little erect female figure.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 5th October 1836

S. 14.—A fine erect alto-relievo figure of Buddha in the

āvāṇa mūlā, 4' 6" high, and a circular halo behind the head, 1 foot 9 inches in diameter, with a broad richly scalloped border. The feet of the statue are unfortunately broken off. This differs from the preceding figures in having no slab-like background.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 5th October 1836.

S 15—A fine almost perfect sculpture of Buddha in alto-relievo against an elongated somewhat oval background, as in *S 6*, *9*, and *12*, rounded above and narrower below, terminating in a flat pedestal. The figure itself is four feet two inches in height. It represents Buddha in the *āsira mudrā*.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 5th October 1836.

S 16—An erect figure of Buddha, 3' 9" 30 in height, with a glory only behind the head, springing, as usual, from the shoulders, and with a somewhat similar floral device to that of the previous statue *S 14*. The attitude and details are the same as in the foregoing figure, but the front of the pedestal bears an inscription in two lines.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 5th October 1836.

S 17—A Tantric¹ form of *Tara*, in alto-relievo, with a slab as a background, the sculpture measuring 3' 4" × 1' 4". The head is bound with a broad beaded fillet, and the hair is brushed back and done up in a kind of coronet held by a pin, a long lock falling down behind. The lobes of the ear are distended with large cylinders, while round the neck hang a double torque and a long chain that meets

¹ The Tantric system was the creation of a Buddhist priest of Peshawar called Asanga who lived about 600 A.D. and embodied his creed in his work the *Yoga-chara Bhūmi-Sāstra*. It was a mixture of Śiva worship and magic.

between the breasts, and then passes downwards and back wards. The arms below the shoulder are bound with armlets, and there is a thick ring round each ankle. The draping consists of a thin garment fixed round the loins with a waist chain, and a *chaddar* hangs loosely over the arms. Both hands are lost, but the figure appears to have held a lily in the right hand. No attendant figures occur.

Tāra was the female counterpart or *Sakti* of the Bodhisatwa *Padmapani*, and a creation of the Great Vehicle or *Mahayana* sect of Buddhists founded by Nāgārjuna¹ a native of Berar, about 400 to 500 years after the death of Buddha. Prior to the time of Nāgārjuna, Buddha Gotama was the principal figure in this wonderful system of religion, and its doctrines were few and simple, but, with the growth of the new sect, a mythology of the most complicated character was evolved, and Buddha was relegated almost to obscurity, his place being taken by other Buddhas, Bodhisatwas, *Sakti* and female personifications of Dharma. The puritan Buddhists are known as the Lesser Vehicle or *Hinayana*.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 5th October 1836.

δ 18—The crossed legs of a female Buddhist figure doubtfully referred to this locality. It is seated on a *padmasana*. The legs have not only beaded bangles, but a little above the ankles they are bound with six heavy rings, united together by a rosette like ornament, and on the soles is the *chakra*. There is also a heavy wrist chain, below which, in relief in front, are three small figures of women seated cross legged on lotus thrones. Each holds apparently a lotus in her left, and

¹The most distinguished disciple of Nāgārjuna was Arya Deva whose relic receptacle has been described under the Galihara sculptures G 170. By his instrumentality Kanishka who reigned over north western India about the beginning of the Christian era was converted to Buddhism.

some indelible object in her right hand. External to them, on each side, and in a different plane is a small seated human figure in the attitude of worship, and below there is an inscription.

The history of this specimen is unknown.

S 19.—An erect figure of Buddha, 3 11' high, in alto-relievo, with a flat background of the ordinary character, the figure in the *asira mudra*. The pedestal bears an inscription in two lines, but much effaced.

Presented to the Asiatic Society of Bengal by Captain (now Major General) A. Cunningham, 5th October 1836.

S 20.—A small seated figure of Buddha as the Teacher, 9" 75 × 6' high, in relief, with a slab bearing a nimbus.

The back of the statuette is inscribed in five lines, this seems to be the inscription figured in the *Archæological Survey Reports*, Vol I, p 123, Pl xxxiv, fig 7, but if so, the plate is inaccurate in many of the letters. It is the Buddhist verse that runs thus, according to Spence Hardy —

*"Ye dhamma hetuppabhawa,
Yēsan hētun Tathāgato,
Aha yesan cha yo nirōdhō
Evan vado Maha Samano"*

Which has been rendered as follows —

*"All things proceed from some cause,
this cause has been declared by Tathāgata,
all things will cease to exist this is that which is
declared by the Maha Sramana (Buddha) "*

Presented to the Asiatic Society of Bengal by Captain (now Major General) A. Cunningham, 2nd December 1835.

S 21.—An erect figure of Buddha about 3 11' 25 high, with a halo behind the head, the figure in the attitude of blessing.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 5th October 1836

S 22 —A fragment of a slab of a large Buddhist figure. It consists of an erect figure of Padmapani standing on a lotus, with the long stalk of a lotus flower in his left hand, but the figure is very much weathered. It measures 1' 2' 50 long.

The history of this specimen is unknown, but it is probably from Sarnath.

S 23 —Another human figure against a slab, and about the same height, and in the same attitude as *S 19* and *21*.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 5th October 1836.

S 24 —The feet of a Buddhist figure like the preceding, with a much effaced inscription.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 5th October 1836.

S. 25 —A Tantric form of Tāra, 2' 4" high, seated on a *padmasana*, with an open back. The left leg is drawn up crosswise in front, and the right leg hangs down and rests on a footstool. This figure has an elaborate head dress in two tiers, with the front hair arranged in numerous little wavy lines, and two short cork screw curls nearly above the outer angle of the eyes. There is an outwardly projecting ornament above the ears and another falling over them, their lobes being greatly distended by large discs. The eyes are long and lozenge shaped. The neck is embraced by a richly jewelled necklace which has a pendant falling down between the breasts on which hangs another broad chain. The arms are adorned with ornate armlets, and the other ornaments appear to have been the same as in *S 18*. She has apparently held a lotus in each hand. There is a double nimbus on the back of the throne, the outer one

resembling the leaf of *Picus religiosa*, while the inner one is round. On each side of the throne is a kneeling figure rudely sculptured.

In the Catalogue of Antiquities of the Asiatic Society, this sculpture is entered 766 as "Lakshmi, the spouse of Vishnu," but no history is given of the specimen.

Captain (now Major General) A. Cunningham presented three seated female figures from Sarnāth, one bearing an inscription, and I am disposed to regard this as one of them.

S 26 —An erect figure, probably Vāgīśvarī, a form of Manjusrī, the Buddhist God of Learning, and patron of the Mahāyāna sect, 2 10' high, standing on a lotus pedestal, 7' 50 high. The head dress is a high jewelled crown or *mukuta*. The statuette is in alto-relievo against a slab on which there are the remains of four boldly sculptured chaityas, two on either side, and at each foot of the statuette is a small human figure, the one on the right corpulent, reclining in a seated posture, and wearing a pagoda-like hat, while the opposite figure is kneeling and holding a garland. There is a fragment remaining of a small lotus halo behind the head.

On the front of the pedestal, there are the remains of an inscription.

Manjusrī is composed of two words only, *manju* which means 'charming, lovely,' and *sri* signifying 'good luck, prosperity, glory.' He is chiefly distinguished for his merciful character, and is the Bodhisattva to whom is entrusted the propagation of the doctrines of Buddhism, and, in view of this, Rhys Davids¹ suggests that his name may be derived from that of the Indian mendicant missionary who, according to tradition, introduced Buddhism with its civilization

¹ *Op cit* p 202

into Nipal, about two hundred and fifty years after the death of Gotama.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 1835-36.

S. 27.—Portion of a pedestal with an inscription¹, and with the feet of a Buddhist figure. It measures 1' 4" broad.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 1835-36.

S. 29.—A seated figure of a Bodhisatwa, but wanting the head, the right arm and half of the left arm. This sculpture is fortunately figured in Colonel Mackenzie's manuscript drawings of his journey into the Upper Provinces of Hindustan, and, in his letter to the Society, dated February 14th, 1815, he observes: "A statue of a male figure of superior workmanship, but unfortunately wanting the head, seated cross-legged in the Hindu style on a seat or throne. It is highly ornamented and on account of the accuracy of the delineation and excellence of the sculpture deserving to be preserved. It was found near the Saranath, adjacent to Benares, and may be presumed to represent a Sovereign Prince." The figure measures 2' 4" high and 2' 1" across the knees. There has evidently been a glory behind the head, but the rest of the figure is fully carved out without any slab behind, as in the generality of the other statues. The body is naked above, with the exception of the ornaments, but the sculptor has indicated a cloth depending from the left arm, over which it was doubtless thrown, and a pendant portion below the limbs to indicate that the figure was not entirely without clothes. Round the neck there is a handsome necklace of the same pattern as the waist belt in *S. 18*. On the left shoulder is the *jātri* or Brahmanical cord, and on the left arm there is a handsome armlet. The waist is encircled

¹ See Arch. Surv. Rep., Vol. I, p. 123, Pl. XXXIV, fig. 3.

by a broad beaded waist chain, and from the latter a series of elaborate loops hang down over the thighs, and down each leg a long flat tassel of the same nature as the chain depends to the knees. The ankles are encircled by broad bangles with three lines of beads, separated from each other by plain lines. On the sole of each foot is a disc with a smaller one in its centre. At the two front corners of the pedestal on which the cushioned seat rests, there are kneeling figures, two women to the right and a man to the left.

Presented to the Asiatic Society of Bengal by Colonel C. Mackenzie, 5th April 1815.

S. 29 —The feet of a Buddhist figure on a flat pedestal, 14" x 8" broad. On the feet there are the remains of red paint with which the statue was originally coloured. The history of this specimen is unknown, but it has all the characters of a Sarnath sculpture.

S. 30 —An erect figure of Buddha, 3' 3" 50 in height, in alto relievo, on the usual form of slab, but without a number. The face of the figure is well carved, and the whole sculpturing of the figure displays more art than the rest of the statues from Sarnath. The head is thrown slightly to the right side, and the weight of the body rests on the left leg. The expression of the face and the shape of the head are good, and the former is pleasing, the mouth being much better sculptured than in the other figures.

There is a sketch of this sculpture in Colonel Mackenzie's manuscript drawings of his journey into the Upper Provinces of Hindustan, &c., in 1814.

In Dr. Mitra's Catalogue of the Antiquities of the Asiatic Society of Bengal, No. 815, this statue is described as an "Image of Buddha in sand stone, brought from the Goond country on the Nerbudda. Donor, Hon. F. Shore," and he refers to the Journal of the Asiatic Society, Volume VI,

page 238, but in this reference the statue from the Naibada is said to have had an arch of celestial attendants which this statue has not. It agrees in every detail with Colonel Mackenzie's figure of his Sārṇāth statue, so that there can be no doubt regarding its true origin.

Presented to the Asiatic Society of Bengal by Colonel Mackenzie

S 31—The body less the head and lower part of the legs of an erect figure of Padmapani with the Brahmanical cord. No history.

S 32—Two fragments of a nimbus or *bhāmandala* of what must have been a large figure of Buddha. The characters of the sculpture and stone leave little doubt that the fragments are from Sarnāth, although the history is unknown. There is the usual scalloped border with a beaded ornament between two raised lines, as in *S 14*, and a floral pattern external to these, succeeded by a rounded cord like band consisting of zigzags, beads, diamonds, &c. Over the floral ornament is a Buddhist cherub or *Pidyākhara* holding a garland.

S 33—A fragment of a *bhāmadala*, measuring 1' 10" long by 7" broad, it has the same floral ornaments and other characters as the previous specimen.

Presented to the Asiatic Society of Bengal by Captain (now Major General) A. Cunningham, 1835-36

S 34—An erect figure of Buddha standing on a lotus throne or *padmasana*, covered in part with the overlapping leaves of the *pīpal* and resting on an elaborate somewhat Indo Corinthian ornament below it. The sculpture itself measures 3' 9" high, × 1' 4" 50 broad, and the figure of Buddha is 2' 6" high, cut in alto relievo on a slab with the lateral margins parallel and the top rounded. The figure of Buddha is in the usual attitude of erect figures in the *āsītā mūrā*

Springing from each side of the ornament, below the throne, there is a lotus flower, on which stands a small attendant human figure 11" 50 high, each holding a chauri in his right hand, and the figure to the right a long stalked lotus in his left. On the slab forming the background, there is a small *vidyadhara* near each upper corner.

Presented to the Asiatic Society of Bengal by Captain (now Major General) A. Cunningham, 1835-36

S 35—An erect figure of Buddha in the *asiva mudra*, without a slab as a background, measuring 4 1" high, with the nimbus much injured, both hands and feet broken off, and the lower third of the statue considerably injured by age. Dr Mitra has included this figure in his Catalogue as one of the statues found by Captain A. Cunningham, and presented by him to the Asiatic Society, but it is figured by Colonel Mackenzie in his drawings of sculptures collected in the Upper Provinces as one of the statues presented by him to the Asiatic Society of Bengal, in his letter dated 8th February 1815.

Presented by Colonel C. Mackenzie, 8th February 1815

S 36—An erect figure of Buddha in the *asiva mudra* without any background of its own and much injured in the arms and feet. The head has a round plain nimbus of which the only ornament is two small wingless *vidyadhara*. The pedestal is broken off, but, as the statue now stands, the figure is 3 9" in height.

Presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham 1835-36

S 37—A figure of Padmapāni 3 7" 25 high, but the limbs are imperfect from the ankles downwards. It is in alto relievo against a slab and carries a long-stalked lotus in its left hand. The *muluta* is peculiar. The hair on the sides of the head is in parallel plants, while on the crown these are gathered

together and twisted round in a circle, over which the individual plants fall in loops, and some of them even reaching the shoulders. The head is bound by a jewelled fillet bearing a figure of Amītabhā, the fourth Dhyaṇi Buddha. In the lobes of the ears there are heavy square ear-rings, and around the neck a necklace of beads. The arms, between the shoulders, are encircled with a double-headed snake-like ornament, resembling in design the similar ornaments on the arms of the two large figures from Pāṭnā. A cloth is tied round the waist and is secured by a cord which is ornamented in front with a small rosette. The *lamarband* passes round the right hip and hangs loosely round the left side tied in a large knot.

No history is given of this sculpture in Dr Mitra's Catalogue, but the characters of the stone and of the sculpture render it probable that it is from Sārūāth, and that it is possibly one of the sculptures found and presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham between 1835-36.

S 38 —A fragment of a large sculpture consisting of an erect male human figure, 2 feet high, in the *dharma cakra mudra*. It probably represents either Minanātha or Manju-ghoṣhā. He holds a lotus flower under his left arm. And the little finger of his left hand touches a disc or *cakra chinḥa* on his right palm. The head dress is very elaborate and high, and the head is encircled by a rich jewelled crown, below which, in front, on the sides of the head are seen a number of small spiral curls like those in the female figure in S 25. The hair is also gathered in a rounded mass behind the head. The ear-rings are large discs, and below and external to them some curly locks of hair fall over the shoulder. The body above the waist is naked, and the remaining ornaments are much the same as in S 28.

In Dr Mitra's Catalogue this sculpture is described as Vishnu

It is probably one of the statues presented to the Asiatic Society of Bengal by Captain (now Major General) A Cunningham, between 1835-36

S 39 —A block of sandstone measuring about 2 feet square above and below, but only 18 inches in height. It is hollowed out, on its upper surface, into a cup shaped cavity, about 1 foot in diameter and with a depth of 10" 50. The surface of the stone is quite smooth, and the cavity was doubtless closed by a smooth slab. The sides bulge somewhat, and are slightly convex. This is probably the stone relic chamber discovered in the excavations at Sarnath in 1794, made by Jagat Singh, the Dewan of Raja Chait Singh, of Benares¹, for the purpose of obtaining bricks from the ruins of one of the large brick stupas. It was discovered at a depth of 27 feet, and contained a marble box which, according to Jonathan Duncan², held a few human bones, some decayed pearls, gold leaves and other jewels of no value. The box that contained the relic casket was left in its original position by Jagat Singh, but the casket was removed and afterwards presented to the Asiatic Society of Bengal. It had disappeared, however, during the time of James Prinsep, as he mentions that he had not been able to find it. General Cunningham, in 1835, while engaged in excavating at Sarnath, resolved to make a search for this sandstone box, and, by the aid of an old man, who, while a boy, had assisted at Jagat Singh's excavations, succeeded in rediscovering it in its original position. General Cunningham³ has described the box as a circular block of common Chunar sandstone pierced with a rough cylindrical chamber in the centre, and covered with a flat

¹ Arch. Surv. Rep. Vol. I p. 113 ² As. Res., Vol. V p. 131

³ Op. cit. I. 115

slab as a lid. The box, however, which I found lying in the garden attached to the Asiatic Society's premises, is quadrangular and not round, and on bringing this discrepancy to General Cunningham's notice, he replied, as follows, on the 2nd October, 1879 :—"The stone box which you enquire about was, according to my recollection, a square block of Chunar sandstone with a round (cylindrical) hole in it, in which the relics had been deposited. When I last saw it, it was standing outside the Asiatic Society's house, on one side of the compound. That box was the one that was found by Lieutenant Cunningham at Sarnāth, no matter how it may have been described."

Presented by Captain (now Major-General) A. Cunningham, 1835-36.

S. 40.—A Bodhisatwa, 2' 1"·50 high, seated cross-legged on a cushion, but wanting the head, arms, and half of the left leg. The figure is well-carved, and of all the foregoing statues it is the only one in which an attempt has been made to show the clavicles, and to indicate some other structural details. The Brahmanical cord is worn, and a very thin cloth over the left shoulder is tied by a loop knot in front. There are also short drawers tied round the waist. No history is attached to this figure, but from its general characters it is probably from Sarnāth, and presented by Captain (now Major-General) A. Cunningham, 1835-36.

S. 41.—A seated figure, probably of a Bodhisatwa, measuring 1' 10" × 1' 7"·50. The head is broken off, also the greater part of the right arm. It is sculptured on a slab in alto-relievo. The attitude is the same as that of the female figure *S. 25*. The right shoulder is bared and the *chaddar* hangs down into the lap, exposing the navel and the Brahmanical thread. There is the usual jewelled torque necklace and armlets, also three bangles, and on the left arm there are the

remains of a lotus stem. On the right side of the slab, there is a small four-armed *S'ālī*, and another female figure on the other side holding a lotus stem. Immediately below the seat there is an inscription. On the lowest portion of the pedestal, four small human figures occur in relief, to the right of the dependent limb of the statue, close to which is a kneeling figure with a goose's head. Behind the latter is a seated crowned male human figure, and again to the right of it a woman is kneeling in adoration with clasped hands holding up a lotus, and she is succeeded by a bearded man in a like attitude and similarly engaged. To the left of the dependent limb is a woman seated in adoration, probably the donor of the sculpture.

The history of this specimen is unknown, but it is probably from Sarnāth.

S 42—A figure of Buddha seated on a chair, in the *dharma chakra mudrā*, with the feet resting on the ground and the *śelū* reaching to the ankles. Unfortunately the hands are broken off, but they have been brought forward in front of the chest in the attitude of teaching. The head also is gone. The sculpture is 2' 7" high and 1' 3½" broad. This is doubtless also one of the numerous statues from Sarnāth presented to the Asiatic Society of Bengal by Captain (now Major-General) A. Cunningham, 1835-36.

S 43.—A fragment measuring 2' 1" × 1' 2" 50, and probably part of a frieze like the similar sculptures described by Messrs Sherring and Horne¹ from Bakariya Kund, Benares. The frieze consisted of a series of circular recesses, each about 8 inches in diameter and containing a human figure. In the present instance, the figure in the recess is seated in native fashion with what appears to be a musical instrument reaching from knee to knee. The margins of the recess are boldly

¹ Journ As Soc Beng., Vol. XXXIV, Pt I Pl III, p 12

beaded Over each medallion, there was a beaded band forming an arch and hanging down in a loop between each, so that they all appeared to be connected together A beaded line also ran along the lower margin of the frieze The history of this specimen is unknown, but it so closely resembles the similar sculptures found at Bakariya Kund, Benares, that it has been placed with the sculptures from Sarnath

S 44—A fragment, 11' 50 x 9' 50 in its widest part, much worn and containing two seated Buddhist human figures, with the head of a mythical object below them and part of a beaded arch to the left

The history of this specimen is unknown, but is supposed to be from Sarnath

S 45—A figure of Buddha, 2 2' 50 high, with the head, arms and feet broken off It is erect, and represents Buddha in the *asita mudra*, and it is sculptured in alto relievo from the slab behind it, which has a floral outer border with a raised line internally, and has evidently borne a nimbus There is a small chaitya¹ in relief on the left side of the slab The fine folds of the *sela* which are not represented in any of the large Sarnath figures, are depicted in this specimen by regular concentric lines, those on the body being regularly curved from above downwards

The history of this specimen is quite unknown, but the stone resembles that of other sculptures satisfactorily ascertained to be from Sarnath

S 46—A fragment of the decoration probably of a large ornamented Buddhist sculpture It measures 1 6" and 10", and consists of a figure of Buddha seated in a recess with a *sarilula* on the right side of the sculpture

¹ Chaitya is derived from *chatra* a funeral pal a heap" and hence it means a monument

The history is unknown, but it is probably from Sarnāth

S 17.—The pedestal of a Buddhist sculpture bearing an inscription in three and a half lines. There are the remains of two feet with bangles

Collected by Captain (now Major-General) A. Cunningham on his journey to Simla, and presented by him to the Asiatic Society of Bengal, 2nd May 1838¹

S 48—The inscribed pedestal of a Buddhist figure, the feet of which, with bangles, remain along with the indications of other and smaller figures, each on a lotus throne. It measures 1' 7" 50 × 7" 75 × 1' 0". Its history is unknown, but the sandstone is the same as that of other Sarnāth sculptures

S 49—A sculpture in relief, 2' 6" 25 × 2' 5", in sandstone. A seated figure of Buddha, the Teacher, in alto-relievo, against a slab with a nimbus, and bearing a small erect attendant figure in relief, on each side, and standing on a lotus, the stalk of which is hidden in a conventional massive floral device resting on the pedestal of the main figure. Each attendant holds a chauri in his right hand, and the figure to the right a long staked lotus in his left. The front of the pedestal is occupied by a somewhat rough bas-relief, representing the worship of the Wheel of the Law, with a black buck on either side of it, three adoring figures to the left, and a man and woman similarly engaged to the right. This sculpture had evidently been originally coloured red. Its history is unknown, but it has all the characters of a Sarnāth sculpture

S 50—A brick capital, 10" by 10" by 5", modelled somewhat in the Indo Corinthian style

Presented to the Asiatic Society of Bengal by C. Horne, Esq., C.S., 6th September 1865

¹ Journ. As. Soc. B. ng. Vol. VII. p. 363

S. 51 —A brick, $1' 4'' 60 \times 10'' 50 \times 2'' 20$, from the lower or more ancient courses of walls of the burnt cells of the Sār-nāth monastery. These bricks and those from the foundation of the stūpa are nearly identical.

Presented to the Asiatic Society of Bengal by C. Horne, Esq, C S, 6th September 1865

S. 52 —A figure of Buddha on a *pudmā-sinhasana* seated under the Bodhi tree, in the *Jnana or Dhyanā mudra*, the sculpture measuring $2' 7'' \times 1' 9''$, and carved in strong relief against a plain bael ground rounded at the top, but bearing, in its upper part, over the figure, an arch that reaches from shoulder to shoulder, and is a conventional representation of the Bodhi-tree, the stem of which is behind the head of the figure

There is no history of this specimen, but it is probably one of General Cunningham's Sār-nāth series.

S. 53 —A brick measuring $1' 2'' 75 \times 1' 50 \times 3''$, from the large brick stūpa which was excavated in 1794 by Babu Jagat Singh, the Dewan of Raja Chait Singh, for the purpose of obtaining bricks. This brick was dug up 8 feet below the present surface by C. Horne, Esq, C S., and presented by him to the Asiatic Society of Bengal, 6th September 1865

S. 54 —A sculpture, measuring $1' 8'' 50 \times 1' 2'' 25$, representing Buddha under the Bodhi-tree which is indicated by a kind of garland. On each side of the sculpture, at its upper angle, and close to the foliage, is a small attendant *vidyādharma*. A plain oval nimbus occurs in relief, and is worked in harmoniously with the garland-like representation of the tree. On either side of Buddha, but slightly further back, stands another attendant figure. The front of the pedestal has a relief, representing the worship of the Wheel of

the Law, but it is much injured. Into this scene is introduced the head of a tiger looking out of a cave.

The history of this sculpture has not been traced, and it is only placed among the Sarnath sculptures, because it resembles them in its material, and general characters.

S 55 — A brick, measuring 1 2" × 8" 50 × 2" 50, said to be from a more modern portion of the monastery than the brick S 51.

Presented to the Asiatic Society of Bengal by C. Horne, Esq., C.S., 6th September 1865.

S 56 — An imperfect brick, measuring 1 6" 50 × 1" × 4" from the foundation of Bakriya Kund¹, Benares.

Presented to the Asiatic Society of Bengal by C. Horne, Esq., C.S., 6th September 1865.

S 57 — A seated figure, 2 1" × 1 11", apparently Buddhist from the emblems on the front of the pedestal.

The head, unfortunately, and the arms from the elbow downwards are broken off. The right hand is drawn up in front of the body while the left foot rests on a support in front of the pedestal. Round the neck there is a torque and a long bead necklace, and handsome armlets on the arms, a garland hangs over the arms at the elbows and falls into the lap. The ankles also have bangles. On the front of the pedestal, in relief, is a lotus holding flowers, with a simple leaf ornament at its base and below the neck. The lobular objects occur on either side of the lotus, resting on an expanded base.

The history of this specimen is unknown, but it appears to be a figure of a Bodhisatwa.

S 58 — The base of a small seated statue, but only the pedestal and the crossed legs remaining. A beaded chain hangs across each leg below the knee and on the ankle there are three

¹ See Sherrington's Sacred City of the Hindus (Plate) p. 21.

plain rings, and there is also the indication of a waist chain. The front of the pedestal bears an inscription in three lines.

The history of the fragment is unknown, but it resembles the Sūrnāth sculptures.

S. 59 — A figure of a Bodhisatwa, without a head, seated on a *padmasana* and in the *dharma cakṛa mudrā*. It is in alto-relievo with the back of the throne ornamented. The figure had ear-rings, as one remains as a relic, and the neck is encircled with a broad and handsome jewelled torque, the inner margin of which is beaded. On the front of the seat there is the Wheel of the Law, an Indian antelope, and worshippers on either side of it. The sculpture is 2' 7" 50 in height and 1' 9" 75 in breadth. Its history is unknown, but its general characters lead it to be placed among the Sūrnāth series of sculptures.

S. 60 — An elaborate sculpture, 3' 7" 50 long by 1' 9" 50 high, in three parts, one portion being lost. The fragments probably formed part of a sculpture, representing the leading incidents in the life of Buddha Gotama. At either side, there is a pagoda-like shrine with two pillars supporting five tiers of roofs, gradually diminishing from below upwards, and surmounted by a kind of pinnacle. In the one to the right, a figure of Buddha stands in the shrine or temple between the pillars, with a small figure of a woman kneeling at his feet and bowing to the dust, while to the right an attendant holds a state umbrella or *chhatra* over his head. Another small human figure appears behind the one kneeling, and a celestial figure occupies each corner. To the right of this shrine is a woman holding a chauri. In the shrine to the left, there is also an erect figure of Buddha, with two very little elephants before him, his hand resting on the head of one, and on his right, stand two attendants with chauries. To the left of this temple, and external to it, there is also a woman with a chauri. Between these two small shrines, there is an interval

of 2 5", the centre being occupied by a similar shrine in which Buddha is represented lying on his right side dead, on a *chārpai*, with a mattress under him, little human figures appearing between the legs of the bed and supporting it. Four human figures are stationed behind the *chārpai*, a woman at the head and foot and two men between them, while in the background there is a tree in each upper corner, with a *chaitya* in the centre. On either side of this shrine is the representation of a man weeping. The upper border of this central portion of the sculpture consists of a line of very little diminutive human figures holding up garlands, the first figure at either end with its foot on the pinnacle of a *pagoda*. Below the central shrine, there are three rows of figures, one above the other, the upper one not extending beyond the base of the shrine, all being imperfect towards the right. In the first row, there are two figures of Hindu divinities, apparently Ganesa and his brother Kartikēya, while in the lines below, the leading deities of the Hindu pantheon are seemingly represented. General Cunningham¹, in describing this sculpture and in speaking of these lines of figures, remarks that, "besides the usual attendants, there are the *Navagraha* or 'Nine Planets' in one line, and in a lower line, the *Aṣṭa Śakti* or 'eight female energies,' a series of goddesses apparently belonging to one of the later forms of Buddhism." In the lower line referred to by General Cunningham, there is only one female human figure, the others all being males and two of them bearded. In neither of the other lines are there any female human figures.

When engaged shortly after my arrival in this country, in 1884, in comparing the archæological specimens in the Museum with the printed Catalogue², the three portions of this sculpture were found quite apart from one another, and none of the

¹ Arch Surv Rep Vol I 1871 p 120

² Cat Cur Mus As Soc Be g 1819 p 51

pieces bore any mark by which they could be identified with any of the numbers in the Catalogue. One entry in that Catalogue, however, seemed to apply to the central portion, as the description was as follows —“A sculpture representing the nirvan or death of Sakya Salya is seen lying on his right side under two trees, surrounded by his disciples in mourning, and heavenly music playing,” and I therefore regarded this sculpture as that entry, Nos 914-15, although the description did not embrace it as a whole, as there was no other sculpture in the museum that could be so described. Now after many years, when the necessity for the present catalogue has compelled me to undertake its preparation, although the subject was new to me, I had occasion to read the Reports of the Archæological Survey of India, and, in the first volume, General Cunningham, I found, describing a sculpture from Sarnath, which he had presented to the Asiatic Society in three pieces, and the description of which left no doubt that the present sculpture was the one indicated. These fragments were afterwards shown to General Cunningham, who unhesitatingly identified them as those he had in view in his Report and as the sculpture discovered by him, between 1835-36, in the ruins of the pillared courtyard of the Vihara or “Chapel monastery,” that had been destroyed by fire.

Presented by Captain (now Major-General) A. Cunningham to the Asiatic Society of Bengal, 1835-36

Magadha.

The ancient kingdom of Magadha¹ during the most flourishing period of its history, i.e., from 261 to 223 B.C., under its most distinguished King, Asoka, comprised the greater part

¹ Magadha is called Makata by the Burmese and Chinese, Mo-ki to the Chinese and Makala Kokf by the Japanese.—*S. Hardy, M. L. p. 143*

of India, as we learn from the edicts of Asoka that have been found on rocks to the north of Peshawar, at Suvarṇ near Bombay, and at Dhruv in Orissa, in some of which he laid claim to dominion over Southern India and Ceylon. In earlier times, however, its territories were not so extended, but almost corresponded in their extent to the present Province of Bihar¹. Its capital, during the time of Buddha Gotama, and his royal patron Bimbisara, was Rajagriha, about 16 miles to the south of the city of Bihar, but, in the time of Asoka, the seat of Government was changed to Patna², the Palibothra of the Greeks, and which had been founded about 500 years before Christ by Raja Ajatashatru, a contemporary of Gotama. Bihar seems to have been its capital during the first century of the Christian era, and, in the Muhammadan period, it was also the capital and gave its name to the province.

This important Hindu State flourished from the sixth century before Christ down to the fifth century of the Christian era.

After the death of Alexander the Great, Seleukos Nikator invaded Magadha and appointed Megasthenes as his representative in the city of Patna. But the Greeks, not many years afterwards, were driven from the Punjab by the grandfather of Asoka, Chandragupta, 303 B.C., the Sandracottus of their historians.

Magadha, however, apart from its glories as an ancient and leading Indian kingdom, whose kings had encouraged arts and commerce, and whose ships had carried its trade even to Java³ and the neighbouring island of Bali, will ever be memorable as the country which gave birth to Buddha Gotama, one of the most noble figures that has ever appeared among men as a Teacher of Righteousness.

¹ This word is derived from Wihara a Buddhist monastery.

² Derived from *patana* literally the 'to win'.

³ Buddhism seems to have been introduced into Java by missionaries from Kalunga who visited the island in the sixth or seventh centuries.

The most famous of its spots and also, in the estimation of 450,000,000¹ of our race, the most sacred place on earth is Buddha Gayā, where Buddha Gotama attained Buddhahood under the *bodhi-drum*, or Tree of Wisdom, after six years of severe but useless penance, in the forest of Uruwela, on one of the northern spurs of the Vindhyan range of mountains.

The Chinese pilgrims, Fah Hian² and Hwen Thsang,³ visited many of the more important Buddhist places in Magadha, but, even in their times, they were generally a heap of crumbling ruins.

The numerous sculptures grouped under Bihar, but the exact histories and localities of which have been lost, have only been placed there tentatively, because they present all the characters of the Buddha Gayā series of antiquities.

Buddha Gayā.

B. G. 1.—2.—Two impressions of human feet, right and left, each measuring 2' 2" long, excavated at Buddha Gayā, in 1877, by some Burmese officers who had been deputed by the late King of Burma to repair the ancient temple. These specimens have been figured and described by Dr. Mitra,⁴ along with two other footprints dug up at the same time. Each of the stones on which they are carved was probably originally the domical portion of a large chaitya that had been cut down for the purpose, as the part corresponding to its upper surface has a square mortise for the reception of the tenon of a *lalasa* and, moreover, there are on the sides, the remains of the ornaments over the recesses that contained the figures of Buddha.

¹ Max Müller, in "Chips from a German Workshop," Vol. I, p. 214.

² Beal's Fah Hian, pp. 103 to 131.

³ S. Julien's Vie de H. T., pp. 136 to 171; Mém. de H. T. t. I, pp. 409 to 493.

⁴ Buddha Gayā, 1878, p. 121, Pl. XLIII, figs. 3 and 6.

The human figures roughly outlined on these two footprints have all the characters of Burmese art, and as some of the symbols occur on a large footprint in this Museum carved in marble, and taken from Rangoon,¹ it is probable that these Buddha Gayā footprints were executed by Burmese sculptors. The curious scroll like mass at the heel of *B G 2*, and on which a peacock stands, is a symbol that occurs, no less than seven times, on the marble footprint, and, in all likelihood, it is intended to represent mountains or rocks. The zayat-like structure, on the same footprint from Buddha Gayā, is also essentially Burmese, and the object, which has been described by Dr Mitra as a staff, mounted on a pitcher, recalls an inscribed slab of stone from Tenasserim, in this Museum,² on which a pagoda is represented, terminating in a long staff, with umbrellas at intervals, flags being substituted for umbrellas in the Buddha Gayā representation.

The sculptures from Buddha Gayā enumerated in this catalogue, as presented by the Government of Bengal, were collected by Dr Mitra, and some of them have been described and figured by him in his work entitled 'Buddha Gayā'

These and the following two sculptures were presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March, 1879

B G 3 — A chaitya 18 high, and 14.50 broad opposite to the recesses. The *tee* is broken off. There are four recesses, somewhat projecting, and each has an Indo-Persian pilaster on either side of its arched entrance. Over each arch, there is a triangular ornament covered with scroll-work intersecting three bold transverse mouldings or distinct roofs that diminish in size, from below upwards, the top being crowned by a ribbed domical ornament or *amlasila*, and a pinnacle. Between

¹ Journ. As. Soc. Beng., Vol. XVIII p. 580

² Journ. As. Soc. Beng. Vol. IV p. 111

the recesses, there is a deep rounded moulding running parallel with an angular moulding and two lotus borders. In each recess, there is a seated figure of a Dhyanī Buddha, one holding an alms bowl, while two are in the attitude of teaching, and one in meditation.

Of the chaityas in this Museum, the majority appear to have been dedicated to the different *mūrtas*, so to speak, of Buddha Gotamī, while a few have Bodhisattvas or *Śaktis* introduced with these *mudrās*, to the exclusion of some of them, whilst others appear to have been wholly set apart as votive offerings to Padmapāni, or Avalokitesvara¹ and their female counterparts.

In chaityas, each Dhyanī Buddha has his own side of the structure, thus—Akshobhya, the second Buddha, occupies the eastern niche, Ratna sambhava, the third Buddha, the southern, Amitābha the western, and Amogasiddha the northern. Vairocana, the first Dhyanī Buddha, is supposed to occupy the centre invisibly, but he is sometimes placed on the right hand of Akshobhya.²

B G 4—A fragment of a sandstone *tee*, consisting of four umbrellas, each separated from its fellow by four pagoda-like structures placed at intervals.

B G 5—A small chaitya with a short inscription and with part of the *tee* broken off, but measuring 11" high by 5 broad at the base. The shaft of this chaitya is, relatively, much more elongated than in the previous specimen, and, halfway up, it has a broad plain moulding.

This and the following chaitya were probably collected by Captain Kittoe³ and presented by him to the Asiatic Society of Bengal on the 5th May 1847.

B G 6—A chaitya resembling *B G 3*, but without the

¹ Cowell Ind. Ant. Vol VIII p 249

² Hodgson's Illustrations, 1841 p 117

³ Journ. As. Soc. Beng. Vol XVI Pt 1 ; 602

lotus ornament and the triple roof over the recesses. The latter contain elect figures, one of Padmapāni, two of Buddhas, and one of some form of Tara. Between each pair of recesses there is a smaller arched recess, too shallow to hold a figure.

B G 7—A small imperfect chaitya measuring 7' in height by 5' 50 in diameter at the base.

This and the following sculpture were presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879.

B G 8—A small chaitya 8' 75 high.

B G 9—A *tee* consisting of nine umbrellas, height 6' 50. Probably one of Hittoe's specimens already mentioned.

B G 10—A chaitya like *B G 3*, but with the expanded pedestal of the *tee* entire. Height 23', diameter 14' 50.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879.

B G 11—A small chaitya 6' 25 high. No history.

B G 12—A small chaitya 5' 50 high.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879.

B G 13—The basal portion of the domical part of a chaitya 15 50 high, and about 14' 50 in diameter. It has no recesses, nor any ornament, except the five rows of small seated Buddhas, and one of the *nirvana*, which encircle it. No history.

B G 14—A similar portion to the last, but with the domical part intact.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879, along with the following eight sculptures.

B G 15—A *tee* consisting of ten umbrellas and measuring 9' 25 in height.

B G 16 —A small chaitya 5' high

B G 17 —A chaitya resembling *B G 3*, but much larger, and measuring 22' 7½ high by 18 75 in diameter, opposite a recess. It has been figured by Dr Mitra¹

B G 18 —A chaitya 9 50 high and about 6' in diameter. It resembles *B G 17*, but is made of coarse sandstone and is much injured.

B G 19 —Portion of a *tee*, 6" high, resembling *B G 4*

B G 20 —A small chaitya with a portion of the *tee* remaining, the chaitya itself being 6 50 high, and the pinnacle 2' 50 in height.

B G 21 —A more elongated chaitya than any of the foregoing, measuring 7' 75 in height.

B G 22 —A chaitya 15" 50 in height and 15" 25 in diameter, with the domical portion lower than in the others and without recesses, the whole being encircled up to 10" by bold mouldings, the two uppermost of which are of the lotus pattern. It has been figured by Dr Mitra²

B G 23 —A chaitya of the same kind as *B G 3* and measuring 9 75 in height including the base of the *kalasa*.

This and the following sculpture are probably specimens presented by Kittoe.

B G 24 —A *tee* of the same kind as *B G 4*

B G 25 —A chaitya 9 75 high and of the same character as *B G 8*

This and the following eleven sculptures were presented to the Asiatic Society by the Government of Bengal, 27th March 1849.

B G 26 —An erect figure of Padmapāni, 3 high, imperfect. The figure is carved in bold relief against a slab.

¹ *Op cit* II XLII fig 4

² *Op cit*, Pl XLII fig 1

Dr Mitra,¹ who has figured it, describes it as being distinguished by a martial character. A careful study, however, of the figure and of others of Padmapāni from Sarnath and Bihar renders it probable that the supposed sword may only be the ends of the waist scarf or *lamarband*. There is the usual lotus in the left hand. On either side, below, there are figures of two *sattis* standing on lotuses, the one to the right having four arms, a water-vessel being in one of the left hands, and a lotus stem between the two arms of the same side. Two of her right and left hands are upraised in a devotional attitude. The other figure has a lotus in her left hand, and her right hand is raised in adoration. Each of these figures is cut in relief against a slab, and is one third less in height than the Padmapāni. Between the second and Padmapāni, there is a small male figure with an elaborate head-dress, kneeling on one knee on a lotus throne, and with his hands in adoration. On the front of the pedestal, below the four armed female figure, there is a small rather bacchanalian male figure, and opposite to it a human figure with the head of a bird, but the ears of an ass, kneeling, and with hands in adoration. This figure occurs on other Buddhist statues, always on the front of the pedestal.

B G 27 —A chaitya 7" high, resembling *B G 20*

B. G 28 —A chaitya with the *tee* attached, nearly perfect and with five umbrellas remaining, the total height being 9' 50. It is of coarse sandstone, and it differs from all the other stūpas in having figures in recesses at the four corners, as well as at the four sides. One recess contains the female counterpart of some Bodhisatwa, and another a representation of the death of Buddha.

B G 29 —A chaitya, 1 4" high, and 1 1" 50 in diameter

Between the principal recesses a small erect human figure is carved in relief standing under an arched doorway.

B. G. 30.—A chaitya, 11' high, and with the pinnacle partly remaining. It resembles *B. G. 8*, but has a broader base

B. G. 31.—A chaitya, 6' high, like *B. G. 12*.

B. G. 32.—A chaitya, 6'·75 high, resembling the last.

B. G. 33.—A fine chaitya, 1'·11'·75 high and 1' 7'·50 in diameter. It is octagonal, and the ornaments, over each doorway, consist of two roofs, the uppermost being surmounted by an *amlasila* with an umbrella. It is figured by Dr. Mitra.¹

B. G. 34.—A chaitya, 10'·50 high to the top of the pedestal for the support of the pinnacle or *tee*. It resembles *B. G. 8*.

B. G. 35.—A pinnacle consisting of ten umbrellas, arranged as in *B. G. 14*.

B. G. 36.—A chaitya, 6'·75 high, like *B. G. 23*.

B. G. 37.—A fragment of a *tee*, or of a small pillar, but decreasing in diameter from below upwards. It is encircled, at intervals, by ridges, between which are four seated figures of Buddhas, the lower figures being larger than those above them. Each figure, in the lowest line, appears to have been seated on an elephant's head and is therefore Akshobya Buddha. Probably one of Kittoe's specimens.

B. G. 38.—A chaitya, 11'·50 high and encircled with four lines of seated Buddhas placed closely together.

This and the following four sculptures were presented to the Asiatic Society by the Government of Bengal, 27th March 1879.

B. G. 39.—A chaitya, measuring nearly 8' in height, to the top of the broken base of the *tee*. It resembles *B. G. 20*.

B. G. 40.—A chaitya, 9'·25 high, with the pedestal for the *tee* almost entire.

¹ *Op. cit.*, Pl XLII, fig 5.

B G. 41 —A fine chaitya with the pedestal for the *tee* entire. It measures 2 to the top of the pedestal. It differs from all the other chaityas in this Museum in the circumstance that one side is occupied by the model of a two-storied temple like the Rathas of Mahavallipur. The ground-floor of this temple, so to speak, is occupied in front by five seated Buddhas in as many recesses, and at each end by a similar figure, and by a pagoda in a recess. External to the architrave of the quadrangular doorway, there is the open mouth of a lion from which issues an ornament consisting of plain raised lines, beads and curls, and received into the mouth of a mythical elephant on the outside of a small recess that occurs on either side of the main entrance. This form of elephant ornament is seen, on a large scale, in the Museum sculpture from Pandurā. Over the roof of the temple there is a large and handsome vase with a couchant lion external to it on each of its sides. The three recesses of this chaitya are not occupied by any figures of Buddhas. In its other details, it resembles *B G 17*, which differs from *B G 10* in having a line of bracket ornaments added between the fourth and fifth plain mouldings that occur around the body of the stūpa. There is a figure of this sculpture in Dr Mitra's work.

B G 42 —A portion of a pinnacle or *tee* of large size, measuring 1' 3" 25 in height, and having seven well formed umbrellas.

B G 43 —A chaitya of the character of *B G 7*, and measuring 8 high. This and the following two sculptures were probably presented by Kirttoe.

B G 44 —A chaitya 1 3 high.

B G 45 —A nearly perfect chaitya measuring 1' 2" 50 in height. It differs from any of the foregoing chaityas in that it is placed on a quadrangular base of considerable height,

and has only one of its recesses occupied by a Buddha in the *dhyaṇa mudrā*. The history of this specimen is unknown.

B G 46 —A chaitya with the base of the *tee* entire, and measuring 1 7' high

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879

B G 47 —A nearly perfect *tee* consisting of ten umbrellas surmounted by a small cone. Below the lowest umbrella, the base is narrow, and consists of a central rounded moulding with a small sharp marginal cornice above it, and a smaller rounded one below it

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879

B G 48 —A granite pilaster, 6 10' 50 high, with a maximum breadth, at the base of 1' 0 25, and at the capital of 1. The base and capital, both of which are quadrangular, have a round, short-necked, wide mouthed vase or lotus-like vessel sculptured on the three sides, with floral devices hanging down out of the sides of the vase. This object, without the flowers, recalls the shape of the bell shaped capitals of the Asokan period. Designs of this kind occur on pilasters and as ornaments in the temples of Orissa, and specimens of them from these edifices are to be found in the casts exhibited in this gallery, *e.g.*, *Br 72, 90, and 92*. Another and further modification of this design is the beautiful pillar from Sahibganj, also in this gallery, but the history of which is unknown. This pillar is 12 6" high, and stands opposite to the central entrance. To return, however, to the pilaster before us, it will be observed that the first four inches of the shaft, below the capital, are octagonal and consist of the terminal halves of a series of petals standing erect, somewhat like the battlements of a city wall. This form of ornamentation occurs also on the capital of the Bharhut gateway,

where, however, it is reversed in position, but in the Sahib ganj pillar the petals are longer and more attenuated, and recall the lotus capitals of ancient Egyptian temples, and it is found also in the Bhuvaneswar temples, and is characteristic of Indian architecture of the age of these structures. Below the foregoing area, there is an outwardly projecting band consisting of lotus rosettes margined above and below with little spheres, a form of ornament common on the Orissa temples, and, below this, there is another octagonal area about 5 high, each face carrying half of a lotus medallion, as in the railing pillars of Buddha Gayā, Bharhut, Sanchi, &c. This is succeeded below by a projecting octagonal band, each surface having a mythical crested bird carved on it. Then follows a plain octagonal area of the shaft, about 2 high, under which, but projecting outwards beyond it, is a quadrangular base, about 5 high, with half a lotus medallion on each face. Below this, there is a still more outwardly projected quadrangular band, about 7 high with a floral device on each of the three sculptured sides, a tinsel like ornament hanging down on the quadrangular shaft, below which it is plain for 17', until it reaches the base which is 17 high.

Excavated at Buddha Gayā by the Archaeological Survey, 1879-81, and presented to the Indian Museum, 1881.

B G 49—The base of a chutya measuring 13 across and 5 in height. It has three mouldings, the lowermost vertical, the second sloped, and the third rounded off. The second and third are separated by a contracted portion consisting of a narrow vertical band. The greater portion of each side is projected outwards beyond the portion near the corners, so that there appear to be three corners at each angle of the stone.

Apparently all the stones of this description, found by Dr Mitra at Buddha Gayā, were regarded by him as the bases of

pillars, but they would seem rather to be the bases of votive chaityas. It was the fashion in Buddhist times to present these chaityas as offerings.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879.

B. G. 50.—A rudely carved female figure of Māyā,¹ 14" high, standing beside a tree, and grasping its branches with the upraised right hand, with a small attendant figure on her right, probably intended to represent Sekra holding the fine *Kasika* garment in which he received the Bodhisat at his birth, the principal figure being Māyā the mother of Buddha. Above this there is a cherub, and on the left side of the slab an inscription.

The history of this sculpture is unknown, but it is probably from Buddha Gayā.

B. G. 51.—A rude sculpture, probably a kind of altar, measuring 25"·50 in height. It is irregularly four-sided, the sides being occupied by erect human figures, above which there is a mass of miniature chaityas. There are ten human figures, and all are figures of the last, or of previous Buddhas, with the exception of a female figure standing under a tree, and therefore probably Māyā. On one side of the base, on which the figures stand, there is a representation in feeble relief of a monkey standing on its hind legs offering a pot of honey.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879.

B. G. 52.—The base of a chaitya, 12" square, with figures in the niches, one of them representing the death of Buddha.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879.

B. G. 53.—A small seated figure of Buddha, 11"·50 high, holding his alms-bowl, the back of the sculpture being

¹ Buddha Gayā, Pl. XLII, fig 6

imperfect On the front of the pedestal, below the throne on which the figure sits, a monkey is represented holding up a bowl, while, at the opposite corner, it is disappearing head foremost down a well This is the story told by Hwen T'sang¹ of Buddha at Vaisālī, and indicated in the sculpture *B G 51*, of a monkey who presented the Teacher with a pot of honey and then fell into a tank, here represented by a tubular structure consisting of a number of small rings placed one above the other, like the broad clay loops or short tubes used for lining tanks at the present day The monkey was drowned, but was rewarded for his devotion to the Blessed One by becoming a man in his next birth There is an inscription on the back of the sculpture which is supposed to come from Buddha Gaya

B G 54—A well carved alto-relievo of Padmapāni in yellow sandstone, 32" high by 18" broad at the base, in the same attitude as *B G 41*, and with the same number of human figures on the front of the pedestal, below the lotus throne, one of them, also, as in the Sārnāth sculpture, having a bird's head There is a short inscription

This sculpture is figured by Colonel Mackenzie in his MS volume of drawings of sculptures collected in a journey in Hindustan, in 1814, and in which it is stated it is from Buddha Gaya

Presented to the Asiatic Society of Bengal by Colonel Mackenzie, 1815

B G 55—A base of a claustra, 13" square The triple moulding is covered with closely set small seated figures of Buddha

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879

¹ St. Julien's *Mém de H T t I* p 337 In the *Ind Ant* Vol IX p 114 it is stated that this incident occurred at Mathura.

B G. 56—A small seated figure in relief of Padmapāni, measuring 10" 50 high, with a chaitya represented on the left side of the slab, behind the figure, and with an inscription on the front of the pedestal. The history is unknown.

B G. 57.—A fragment, measuring 7" \times 5", consisting of five small seated figures of Buddha

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879.

B. G. 58—A fragment of a frieze measuring 10" 25 \times 7" 50 consisting of four tiers of closely seated figures of Buddha.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879

B. G. 59.—Another and similar fragment measuring 10" 75 \times 7" 25.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879

B G. 60—A base of a chaitya 18" 75 square, and ornamented with small seated figures of Buddha, and with the *nīrcāna*. In place of the usual little recess on each side, there is a flat slab bearing two lines of seated Buddhas and of pagodas

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879.

B. G 61.—A brick from the great temple at Buddha Gaya, measuring 15" 6 \times 10" 5 \times 3" 2

Presented by Munshi Mohamed Hossein,¹ 7th March 1866

B G 62 to 64.—Three large bricks from the great temple at Buddha Gaya. They formed part of one of the arches, and one of them, *B G. 64*, has its upper and under side curved to correspond with the curve of the arch. The upper

¹ Proc As Soc Beng, 1866, p 61

side of the basement of a large chaitya. It has been described and figured by Dr. Mitra¹ as the side of a doorway.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879.

B. G. 70.—A seated figure of Padmapāni, both feet resting on a lotus stool, supported on a floral decoration below the throne, and which terminates at each of its sides in a lotus flower, on which a woman is seated. A very small human figure also occurs on each side of the throne. Padmapāni is seated under an arch, the idea evidently being to represent a cave, as rocks are figured above, and on which there are five pagodas, each containing a seated Buddha. A tree occurs between each pagoda, and an elephant is depicted pulling down branches from the two outermost trees, while other animals, too small and too roughly carved to be made out, are figured about them, and pea-fowl and snakes in front of the outermost pagoda. A *vidyūdhara* figure is stationed at each angle of the arch. This sculpture measures 28" in height by 15"·25 in breadth.

The history of this elaborate but somewhat rough sculpture is unknown, but it is in all likelihood from Buddha Gayā.

B. G. 71.—A small fragment 6"·50 × 6" × 2"·50 representing a standing Buddha in an arched recess, below which there is a foliated device. History unknown.

B. G. 72.—A small roughly carved fragment, 10" × 7", with four lines of closely seated Buddhas.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879.

B. G. 73.—The front part of the base of a chaitya. It measures 39'·75 long by 11" broad, and 7"·25 high, and is probably one side of the same base as *B. G. 69*. No history.

¹ *Op. cit.*, Pl. XLVIII, fig. 4, p. 118

border measures 16" 25, the lower border 13" 7½, and the sides 10" 50. *B G 62* has its lower border very slightly curved and only very little shorter than its upper border, the former measuring 15" and the latter 15" 50, one side being 9" 75 and the other 9" 50, *B G 63* has the following measurements, 14" 50 × 9" × 8" 80. These bricks have been described by Dr Mitra¹.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 7th December 1877

B G 65 —The base of a chaitya, 24 square and 11 37 in height. The centre is hollowed out into an elongated chamber open above, but when perfect it was closed by the domical portion of the chaitya which is absent. This recess doubtless contained a figure of Buddha. The pillar on each side of the entrance is Indo-Persian. This sculpture has been described and figured by Dr Mitra² as a votive temple, and he remarks that among two or three thousand chaityas at Buddha Gaya he found only four miniature temples.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879

B G 66 —The base of a small chaitya, 10 × 11 × 5, without lateral recesses. The history of this specimen is unknown.

B G 67 —The base of a chaitya, 7 × 7" × 3 50, with a recess on each side, containing an erect figure of Buddha. The history is unknown.

B G 68 —A small chaitya 9" 25 high, with part of the *tee* remaining. The history is unknown.

B G 69 —A fragment, with a line of seated Buddhas, 3 4" 50 long by 12 in breadth and 7" 25 in height, being one

¹ Proc As Soc Beng 1877 p 258

² Op cit Pl XXVII p 74

side of the basement of a large chaitya. It has been described and figured by Dr Mitra¹ as the side of a doorway.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879.

B G 70—A seated figure of Padmāpāni, both feet resting on a lotus stool, supported on a floral decoration below the throne, and which terminates at each of its sides in a lotus flower, on which a woman is seated. A very small human figure also occurs on each side of the throne. Padmāpāni is seated under an arch, the idea evidently being to represent a cave, as rocks are figured above, and on which there are five pagodas, each containing a seated Buddha. A tree occurs between each pagoda, and an elephant is depicted pulling down branches from the two outermost trees, while other animals, too small and too roughly carved to be made out, are figured about them, and pea-fowl and snakes in front of the outermost pagoda. A *vidyadhara* figure is stationed at each angle of the arch. This sculpture measures 28 in height by 10·25 in breadth.

The history of this elaborate but somewhat rough sculpture is unknown, but it is in all likelihood from Buddha Gayā.

B G 71—A small fragment 6·50 × 6 × 2·50 representing a standing Buddha in an arched recess, below which there is a foliated device. History unknown.

B G 72—A small roughly carved fragment, 10 × 7", with four lines of closely seated Buddhas.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879.

B G 73—The front part of the base of a chaitya. It measures 39·75 long by 11'1" broad, and 7·25 high, and is probably one side of the same base as **B G 69**. No history.

B G 74—A seated figure of Padmapāni, resembling *B G 51* in its attitude. An inscription occurs on the slab on which the figure is carved. Its history is unknown.

B G 75—A small fragment 6.50 × 4 consisting of a seated Buddha in a niche. Its history is unknown.

B G 76—The base of a chaitya 12" 50 square.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879.

B G 77—The base of a small chaitya 11" 25 square at the base and 6" 75 high. The niches are replaced by triangular projections. It bears an inscription on one face.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879.

B G 78—A small chaitya with the base of the *tee* perfect. Height 12", breadth at base 7" 75. It is inscribed on all of its sides. Its history is unknown.

B G 79—A portion of the upper 5 inches of a small *tee*. Its history is unknown.

B G 80—An erect figure probably of Avalokitesvara finely carved and inscribed on the front of the pedestal. Height 1.11 × 1.1. An offering on a pedestal is carved at the lower right hand corner, and, at the left hand corner, the kneeling figure of the woman who presented the statue.

Presented by the Archaeological Survey of India, 6th December 1879.

B G 81—A figure of Buddha in the *bhūmispāsa mūlra* on a lion and lotus throne, with two attendant human figures. The Bodhi-tree is indicated merely by a kind of garland over the head of the figure. On the back of the sculpture there is an inscription in three lines.

Presented by the Archaeological Survey of India, 6th December 1879.

B G 82—A slab with three Bodhisattvas, each in a recess,

the right side of this rudely carved stone being occupied with the inscription beginning "*Ye dhamma*," &c, in nine lines. It measures 2' 0" 50 in length, 7" 30 in height, and 5" 25 in thickness.

Presented by the Archaeological Survey of India, 6th December 1879

B G 83—A slab, 1' 8" 20 long and 9" high, consisting of a line of the seven mortal Buddhas, and Maitreya Buddha standing erect, each on a lotus, on the top of a narrow basement, the front of which is covered with figures in relief. Over the head of each Buddha, there is a tree and an umbrella, and as each of the former is differently sculptured from its fellows, the intention of the sculptor was doubtless to represent a distinct tree for each of the Buddhas. Along the upper line of the front of the basement there is an inscription, and on its middle there are seven human figures, and an elephant and a horse, the two latter each carrying a relic, or offerings on its back. Before the elephant, there is a trilobular symbol followed by a lotus flower, probably symbolizing the wheel of the law, and, still further to the left, there is a kind of altar with a lamp, on a stand, burning alongside of it, and a conical object on a low stand between the two.

Presented by the Archaeological Survey of India, 6th December 1879

B G 84—A cylindrical shaft, being portion of the column of a pillar. It is 4' 9" high, and 13" in diameter at the base and 11" at the top. At the basal end there is a rich floral design margined above and below with a beaded line, and with beaded loops hanging down in its lower third, each enclosing a lotus flower. But these ornaments are not shown in Dr Mitra's figure of this sculpture.¹ Two somewhat similar

¹ *Op cit* Pl XLVIII fig 2 p 141

floral bands occur at intervals on the upper portion of the shaft. The capital, of which a portion remains, would seem to have had much the same character as the capital of *B G 48*. Dr Mitra does not state under what circumstances this sculpture was found.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879

B G 85—Below the foregoing pillar, there are three bases of chaityas, of which this is the uppermost. It measures 1 11" 25 square at the base, and 1 10" 50 at the top, the mass being 1' in height. In the centre of each face there is a projecting recess, each containing a seated figure of a Bodhisatwa with a large nimbus behind it, while on either side of this recess but in a different plane, there is the seated female counterpart of each holding a lotus flower, two of them have four arms. The recesses are separated from each other by square pilasters.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879

B G 86—A base of a chaitya, measuring 1 9 40 square at the base and 1 5 above.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879

B G 87—Another and similar base but broader above.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879

B G 88—The lintel of a doorway, measuring 4 5 broad. It has been described and figured by Dr Mitra¹ and is probably of the same age as *B G 48*.

Presented to the Asiatic Society of Bengal by the Government of Bengal, 27th March 1879

B G 89 (a) & (b)—Two door posts, each 4 11 25 in

¹ *Op cit* Pl XLVIII fig 3 142

height, one of them, 89*b*, probably belonging to the lintel *B G 88*. They were both discovered by Mr Beglar in 1879-82. Near the lower end of *b*, a male human figure is kneeling with a five-headed snake as a hood, and with an offering in its hands, while on *a*, the corresponding figure is a woman. In *b*, the innermost line of ornamentation ends above the Nāga in a large human head or *kirttimukha*, and over which there is a *vidyalhara* on a floral device, while in *a*, the corresponding ornament ends in a pendant Naga. In *b*, the outer ornamentation stops short about half-way up, where it ends in a pilaster like *B G 48*. The base of this stone is inscribed in the Gupta characters. Each of these jambs has been cut out of a pillar of an old Buddhist railing, probably from one of the pillars of the old Asoka railing, as each still retains two of the mortises for the cross bars.

This and the following objects were presented by the Archaeological Survey of India, 1879-82.

B G 90—Another door post, 4·8 high, having much the same characters as the two preceding jambs.

B. G 91—A granite lintel, 4·350 in length, and 9 in thickness. Its ornament consists of projecting square buttresses above, and quadrangular superimposed capitals of pilasters below, with intervening quadrangular and horse-shoe arched recesses.

B G 92—Another lintel of granite, and measuring 4' 1" in length and 9 in height. The ornamentation consists of four projections, about 7·25 square, each having a lotus with flowers carved on it, and separated from each other by three recesses, the central recess having a floral design, and the other two a lattice work made from a series of square blocks in contact only at their edges, a form of ornament prevalent in the Yuzufzai sculptures, and also in the temples of Orissa and other parts of India.

B G 93—A sandstone plinth, 4' 9" 50 in length and 8' 50 in height. Its ornament consists of plain mouldings receding inwards.

B G 94—A small sandstone chaitya, 14' high, nearly perfect and with its *tee*. There is an inscription on one face.

B G 95—A figure of Padmapāni standing in a recess under an arch, and attended by four human figures, two of them exceedingly small. A pillar with a Persipolitan base occurs on each side of the recess, and, above the arch, there are three roofs with floral devices, and three seated Buddhas in recesses. It measures 16' by 12'.

B G 96—A seated Buddhist figure, probably Avalokitesvara, with a high headdress, and with two seated Buddhas on the slab, forming the back of the arched recess in which the figure sits. In its other details this sculpture resembles the previous one.

B G 97—A chaitya 13' high, with its *tee* entire, and inscribed on one face.

B G 98—A small sculpture 11' 50" high, the lower half of the same character as an ordinary chaitya but more elongated, and surmounted by a pyramidal instead of a domical structure and thus resembling the Great Temple at Buddha Gaya, but the upper portion has been lost.

B G 99—A sculpture 3' 4" 25" high, consisting of an erect headless figure of Akshobya Buddha, in bold relief against a slab, bearing a nimbus, umbrella, two chaityas, attendant human figures and two elephants kneeling at the left side. The Buddha stands on a lotus throne, the front of which has human figures sculptured on it, in relief.

B G 100—The base of a chaitya measuring 17' in its greatest breadth.

B G 101—A chaitya hollowed out as a temple, the

doorway surmounted by a roof resembling that of the Mahāvallipur temples Height 18'

B G 102—A *tee* of 7 umbrellas, 14' high

B G 103—A base of a chaitya about 20' square and 12' high, with a seated figure of Buddha in a recess in front

B G 104—The domical portion of a chaitya about 13 75 in diameter at the base, and 22' 50 in height Each side has a seated figure of Buddha

B G 105—The upper part of a *tee* consisting of nine umbrellas, about 16' high

B G 106—An erect headless figure of Buddha in the attitude of teaching about 3 high, and standing on a plain pedestal which fits into a much larger one, representing in its upper half a lotus flower resting on an expanded mass sculptured in imitation of a masonry wall on two sides, the front having a floral ornament from which two Nagas issue

B G 107—A base of a chaitya, about 20' square, and 10 50 high

B G 108—The domical portion of a chaitya, 24' high

B G 109—A *tee* of nine umbrellas, 16 high

B G 110 to 112—Three fragments of the halo of a large statue Two women are traced rudely on the largest piece, making offerings of lotus flowers to a human male figure The figures are seated in Burmese fashion, and their general characters suggest that they are the work of Burmese artists, who were probably the carvers of others of these sculptures There is an inscription below these figures *B G 110* measures 29' 75 in length, with a maximum breadth of 23'

B G 111 measures 23 × 10" and *B G 112*, 19" × 12

B G 113—A fragment of the *amlasila* ornament of a large chaitya, or of a temple, measuring about 24 in breadth

B G 114—An abruptly truncated pyramidal fragment, about 22 50 square at the base

B G 115—A slab of sandstone hollowed out above, and probably the base of a statue or of an altar, measuring 3' long by 1' 6" in breadth, and 7" in height.

B G 116—A fragment (measuring 1' 8" 50 by 1' 6" by 3" 75) of a large umbrella that had evidently been cut down and utilized, probably by Burmese, for the purpose of carving on it the foot print of Buddha that occurs on its upper surface.

B G 117—A sculpture 17" broad at the base, about 7" in thickness, and 23" high, and rounded off above. It is rudely sculptured on its four faces, the sides being very narrow, with eight erect figures, each holding an alms-bowl, and with inscriptions between each pair. The figures are also separated from one another by the roughly carved outlines of pagodas. The workmanship is probably Arakanese, or Burmese.

B G 118—A figure of a seated Buddha in sandstone on a lotus throne, the head and right arm being wanting. It measures 2' 4" 50 in height, the throne having a breadth of 2' 3", and a height of 7".

B G 119—The pedestal of a statue, measuring 2' 7" broad, 11" high and 1' 0" in thickness. It has an inscription in two lines along its upper margin and, below this, the front of an edifice is represented with the figure of a woman before it, on each side, the figure to the left making offerings, and the other in a peculiar attitude, one arm being thrown out backwards, and the other applied to her mouth.

B G 120—Another base of a statue, measuring 3' 5" in breadth, 8' 50 in height and 1' 11" in maximum width. An inscription in three lines occurs along the lower border. There is a small lotus throne or footstool projecting in front, and on either side of it, but in a different plane, there are certain symbols. To the right, a man and a woman are kneeling making offerings with two vessels, each covered by a high conical

structure like the bamboo lacquered covers in use in Burma, and ornamented with a representation of twigs of trees and two square figures, and, immediately adjoining these, there is a symbol that occurs also on the other side of the lotus footstool. Beside it, a vessel of some sort is supported on a pedestal, with a large vase to the left, alongside of which, there is a brass lamp.

B G 121 —A restoration of a *chutya*, measuring 4' 11" 25 in height

In the Cabinet in the centre of the Gallery

B G 122 —An inscription in Chinese on a flat slab, 2 8" 75 high, the head of the stone being triangular, and 1' 6 in breadth and 3 23 in thickness. The triangular portion contains three recesses, the middle recess being occupied with a seated figure of Buddha in the *bhūmisparsa mudra* in which he attained Buddhahood, and each lateral recess with a six armed female figure, probably Vasudhara. Below each of these two recesses, there is a rudely cut human head with an obscure ornament on each of its sides, supposed by the Editor of the 'Indian Antiquary'¹ to be 'animals' heads,' but apparently a leafy ornament consisting of a horizontal stem with opposite or alternate leaves. According to Professor Beal this "inscription dates from the *Tien h* year of the reign of Chên Tsung of the Sung dynasty, *i.e.*, 1022 A D., and is to the effect that a priest, Ho-lun, went to Buddha Gaya with a view to worship the sacred relics of the place. While there, he carved a stone pagoda, with a surmounting pinnacle and a square base, thirty paces to the north of the Bodhi Tree, in honour of the thousand Buddhas

¹ Ind Ant., Vol X p 193 foot note

² Journ Roy As Soc Vol. XIII New Series p 507 Pl. VI and VII Ind Ant. Vol. X p 193

He would have also inscribed an entire *Sūtra* if his funds had been sufficient, but in place of that he left behind him the record before us, which is a hymn in praise of the three bodies of Buddha and the three thrones they occupy

“The three bodies, according to the inscription, are, the FA SHIN (*Nirmānakāya*), the Po SHIN (*Sāmbhōgākāya*), and the LAU SHIN (*Dharmakāya*). In relation to the first, which represents the human body, it is described as compassionate, ready, and able to deliver men from the midst of the fire. The second is the body which has appeared in various forms through countless ages, ever aiming to prepare itself for the final manifestation as Buddha, when its aim would be accomplished. The third body, or the *Dharmakāya*, is said to be ‘Co extensive with the universe, inhabiting all time, with excellences as innumerable as the sands or grains of dust, beyond all human character and transcending all human language’

“The three seats or thrones are, first, that at Gaya, which is the centre of the earth, springing from the depth of the golden circle, on which all the Buddhas have overcome the armies of Mara, with their lion voice

“The second is co extensive with the three worlds reaching above the heavens, renewed even after the destruction of the world

‘The third is without beginning or end, unaffected by time or circumstance, imperishable as the body (of the Law) itself

‘The inscription continues in the same laudatory terms, and ends with the statement that in the year above named, 112, A D 1022, two men, called I tsing and I lin, were sent from the eastern capital with a *Kashāya* garment in a golden case, which they hung above the Bodhi Tree and which fact

is recorded as supplementary to the hymn of praise of Ho-Yun."

This inscription was found in the summer of 1880, under 12 feet of rubbish surrounding the Great Temple.

B. G. 123.—A Chinese inscription on a slab of sandstone, measuring $15'' \times 6'' \cdot 25 \times 27'' \cdot 5$, excavated from the ruins around the Great Temple, 1880-82. The translation of this has not yet been published, as far as I can ascertain.

B. G. 124.—A Chinese inscription on a slab of sandstone like the last, measuring $15'' \cdot 75 \times 7'' \times 2'' \cdot 25$, excavated from the ruins around the Great Temple, 1880-82, and apparently not yet translated, or at least published.

B. G. 125.—A figure of Buddha under the Bodhi-tree in the *bhūmisparśa mudrā*, with an inscription round the halo. It measures $10'' \cdot 25 \times 7'' \cdot 25$.

B. G. 126.—A rudely carved figure of Buddha in the *bhūmisparśa mudrā*, smeared with red paint, measuring $9'' \cdot 50 \times 4'' \cdot 50$ and with two inscriptions on the throne.

B. G. 127.—A figure of Buddha in the *bhūmisparśa mudrā* under the Bodhi-tree, with an inscription on the pedestal, measuring $7'' \cdot 25 \times 5''$.

B. G. 128.—A figure of Maitreya Buddha in the *bhūmisparśa mudrā*, measuring $7'' \cdot 25 \times 5'' \cdot 25$.

B. G. 129.—A clay fragment of the back slab of a statue bearing a small erect figure of Buddha and stamped with a seal. It measures $7'' \times 5''$.

B. G. 130.—A small figure of Buddha in the *bhūmisparśa mudrā* under the Bodhi-tree, measuring $5'' \cdot 75 \times 3''$, and with an inscription on the back.

B. G. 131.—A fragment of the back of a statue in steatite, measuring $13'' \cdot 75 \times 4''$, with two human figures cut on it in bold relief, standing on lotus brackets with an inscription between them.

B. G. 132 —A rude, female human figure in stertite, seated on a lotus throne, with a small attendant figure to the left. The attitude of the figure is the same as that of the female, *S. 25*, and as the male figures of this series *B. G. 51 and 74*. The slab behind the figure has a roughly carved inscription. It measures $6' 50 \times 5' 25$, and probably represents a form of Tara.

B. G. 133 —A slab $19' 50$ in length and $10' 50$ in height, with eight erect human figures standing on a pedestal with an inscription in Chinese on its front.¹ Seven of the figures, Sakya Muni, Kāśyapa, Kanak, Krakuchandra, Wiswabhu, Sikkhā, and Vipassin, represent the seven mortal Buddhas, as each has the head-dress of a Buddha, and is standing under his tree, all the attitudes of the hands being different. The eighth figure is Maitreya, the Buddha to come.² The inscription is continued round the sides of the pediment on which the figures stand, which may have led Professor Beal to suppose from the rubbing he had, that it is imperfect, and "that the figures must have been executed after the inscription was placed *in situ*"

Professor Beal³ says that this inscription "gives us the name of Chū I, a priest of the Great Han country, presumably the writer of it. It states that Chū-I, having first vowed to exhort or encourage thirty thousand men to prepare themselves by their conduct for a birth in heaven, to distribute in charity 30,000 books, relating to a heavenly birth, himself to recite as many books, then, in company with others, travelled through India, and arrived at Magadha,

¹ Beal, *Ind. Ant.*, Vol X, p 193 Pl 23, Journ. Roy. Asiatic Soc. Vol XIII, p 502 Pl 2

² See *Antiquarian Researches at Sopara and Paduna* and plates

³ *Ind. Ant.* p 193

where he gazed upon the Diamond throne, and other sacred vestiges of his religion. After this, in company with some other priests he further vowed to continue his travels through India, apparently for the same purpose. Amongst the Priests referred to, there are three named, the first Kwei-Tsêih, the second Chi I, the third Kwang Fung."

Professor Beal continues: "Beyond this I am unable to find anything important in the inscription. The forms of the characters may possibly be as ancient as the Han dynasty."

* * * * *

"There is barely a doubt whether the Great Han country refers to China. There is a record noticed by Klaproth in his *Annales des Empereurs du Japon* (p. 6 n.), concerning a country called Ta-Han, somewhere to the eastward of China. As Klaproth gives no Chinese symbols, we cannot say whether the country so named is the same as that in the inscription. But if it is so, there is just a doubt whether these missionary priests were not Coreans or belonging to the Ta han country of Klaproth.

"The vow to convert the world was not an unusual one with the Buddhist priests. Many of the missionaries who came to China from India were prompted to do so by this desire for the conversion of men, and we may understand that the same desire urged many Chinese priests to visit the parts of their own country bordering on India, whence they might easily advance into India itself. This might have been the case with Chi I and his companions. If the inscriptions belong to the time of the Han dynasty in China, it must claim an antiquity of not later than the end of the second century A. D."

B. G. 134.—An erect figure of a *sâkta* with a rudely carved inscription below it. The figure carries a lotus, and on the slab

B. G 132 —A rule, female human figure in steatite, seated on a lotus throne, with a small attendant figure to the left. The attitude of the figure is the same as that of the female, *S 25*, and as the male figures of this series *B. G. 54 and 74*. The slab behind the figure has a roughly carved inscription. It measures 6' 50 × 5' 25, and probably represents a form of Tārā.

B G 133 —A slab 19' 50 in length and 10' 50 in height, with eight erect human figures standing on a pedestal with an inscription in Chinese on its front ¹. Seven of the figures, Śākya Muni, Kāśyapa, Kāśāla, Kṛakuchāndā, Viśvabhū, Śikhin, and Vipassin, represent the seven mortal Buddhas, as each has the head dress of a Buddha, and is standing under his tree, all the attitudes of the hands being different. The eighth figure is Maitreya, the Buddha to come ². The inscription is continued round the sides of the pediment on which the figures stand, which may have led Professor Beal to suppose from the rubbing he had, that it is imperfect, and "that the figures must have been executed after the inscription was placed *in situ* . . ."

Professor Beal ³ says that this inscription 'gives us the name of Chi I, a priest of the Great Han country, presumably the writer of it. It states that Chi-I, having first vowed to exhort or encourage thirty thousand men to prepare themselves by their conduct for a birth in heaven, to distribute in charity 80,000 books, relating to a heavenly birth, himself to recite as many books, then, in company with others, travelled through India, and arrived at Māgadha,

¹ Beal *Ind Ant Vol. V*, p 193 Pl 29 *Journ Roy As Soc New Series Vol XIII* p 502 Pl 2

² See *Ant quar* in *Researches at Sopara and Padana 1882* p 27 *et seq* and plates

³ *Ind Ant* p 193

where he gazed upon the Diamond throne, and other sacred vestiges of his religion. After this, in company with some other priests he further vowed to continue his travels through India, apparently for the same purpose. Amongst the Priests referred to, there are three named, the first Kwei-Tséih, the second Chi-I, the third Kwang Fung."

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B. G. 134.—An erect figure of a *sālī* with a rudely carved inscription below it. The figure carries a lotus, and on the slab

¹ Roy As Soc, Vol. XIII, New Series, p 554.

there is a figure of a *chaitya* and on the same side a small kneeling attendant figure. It measures $8'' 25 \times 4'' 25$.

B. G. 135—Another female figure like *B. G. 134*, inscribed round the margin of the slab. It measures $5'' 75 \times 4''$.

B. G. 136—Another like the last, also inscribed and measuring $6'' \times 4'' 25$.

B. G. 137—A six-armed two-headed human female figure, probably a representation of *Vasudhārā*, in relief, against a slab with three impressions of inscribed Buddhist seals. This is the same figure that is twice represented in the large Chinese inscription, but here the head is double on the left side. The present specimen is made of baked clay and is perfect with the exception of the feet. It measures $6'' 25 \times 5''$.

B. G. 138.—A small bas-relief, $3'' 25 \times 2'' 25$, of *Maitreya* Buddha.

B. G. 139—The upper half of a baked clay figure of a *Bodhisatwa* with a halo behind the head and a lotus on the right. The hands are in the attitude of the *dharma chakra mudrā*. The impression of a Buddhist seal to the left. Dimensions $5'' 50 \times 5''$.

B. G. 140—A baked clay figure of *Padmārpānī*, measuring $12'' \times 7'' 25$, with an impression of a seal on the left side of the slab. The front of the figure and of its surroundings has been coloured bright red.

B. G. 141 to 146—Six terra cotta impressions, from one die, of a seated Buddha in a recess under a temple, and in the *bhūmisparśa mudrā*, the upper portion of which has the general character of the Great Temple at Buddha Gaya, surrounded by small pagodas and by streamers or banners with the inscription "*Ye dhamma khetappabhavā*," &c. under the throne.¹

¹ Terra cottas of nearly the same character as these were found by me in the ruins of a temple in old Pagan, Upper Burma, a locality in which they had been previously discovered by Captain Hannay. They are inscribed in old

B G 147 to 149—Three other terra cottas representing Buddha in the *bhūmisparsa mudrā*, of a different die from the foregoing, but similarly inscribed. Size 6" × 4" 50.

B G 150 to 152—Three terra cottas like the last, but smaller and inscribed, dimensions 5 50 × 4

B G 153 to 156—Two perfect terra cottas and two fragments of the same *mudrā*. The throne, with the canopy under which Buddha is seated, is surrounded by minute chaityas arranged in parallel lines one over the other. It has the same inscription as the previous examples. There is a short inscription in Burmese, on the sides of the fragments, evidently scratched on, when the clay was soft.

B G 157—A terra-cotta of a different form, but probably only a fragment. Buddha is seated in the *dhyāna mudrā* under a canopy supported on two pillars, with the tree indicated above the nimbus. Not inscribed. These terra cottas were probably used to decorate the walls of votive chaityas and small temples and were the equivalents of the large plaster images of Buddha that covered the sides of the Great Temple itself.

B G 158—A small terra cotta seal, 1 75 × 1 50, of nearly the same design as the series *B G 156 to 159*, but very much smaller and probably much older, and found at such a depth under the surface that its antiquity must be considerable.

B G 159 to 162—Four plaster images of Buddha, three in the *bhūmisparsa mudrā* and one in the *dhyāna mudrā*, of the same shape as the foregoing terra cottas, the largest measuring 4 × 3 20 and the smallest 3 × 3 30. Probable age 800 to 1200 A.D. They were found in great profusion.

Devanāgarī characters and the very probable suggestion was offered by James Pringle regarding those discovered by Hannyay that they had been originally made at Gaya and had been carried to Burma by pilgrims. See my "Report on the Expedition to Western China and Bhama, 1871" p. 206.

and about 200 of them are in this Museum. They were used for the decoration of the walls of chaityas around the temple.

B G. 163 to 166—Four circular Buddhist clay seals 2' 60 in diameter with a thick rounded edge, a small chaitya in relief in the centre of the seal surrounded by an inscription in nineteen lines, probably the memorable verse beginning "*Ye dhamma,*" &c. These seals were found low down in the excavations and may therefore be referred to the so called Gupta level of the area surrounding the temple, i.e., from 100 A D to 500 A D.¹

B G 167—A small baked clay seal, about 1' 50 in diameter, the centre chiefly occupied with a chaitya in relief, surmounted by three umbrellas with the Buddhist verse "*Ye dhamma,*" &c, in seven lines on each side of it.

B G 168—An unbaked clay seal 1' 90 in diameter, with "*Ye dhamma,*" &c, inscribed on it in nine lines, ending below in a small chaitya in relief and a symbol on each side of it.

B G 169—Another baked seal with the creed in five lines beginning with a small chaitya in relief, about 1' 10 in diameter.

B G 170—Another unbaked seal with the creed in six lines ending with a chaitya, diameter 0' 75'.

B G 171 to 174—Baked seals, 1' 65, 1' 50, 1' 25, and 0' 75 in diameter, with the Buddhist verse "*Ye dhamma,*" &c, apparently on all of them.

B G 175 and 176—Two unbaked clay seals inscribed with the Buddhist creed and measuring 1' 25 and 0' 75 in diameter.

¹ For the literature bearing on the 'Gupta Period' consult Fergusson Journ Roy As Soc., n.s. Vol. IV, p. 81 and Vol. XII n.s. p. 259 Thomas in Arch Surv Rep Western Inds 1876 pp 18 to 50; Journ Roy As Soc n.s. Vol XIII p 524 Cunningham Arch Surv Rep, Vol IX p 9 et seq., Vol X Appendix.

B. G. 177.—A triangular fragment of the back slab of a clay figure, probably of Buddha, and bearing the impress of a seal with the Buddhist creed.

B. G. 178 to 184.—Seven baked clay lamps varying in size from 3"·75 to 1"·10 in diameter. They are of the same shape as the little oil lamps of the present time. They were found associated with votive stūpas or chaityas not older than the eighth century A.D.

B. G. 185 and 186.—Two baked clay lamps, circular in form and with a small notch for the wick, the smaller differing from the larger lamp in having no projecting rim; diameter 4" 40 and 3"·75. From topes, probably dating from 800 to 1200 A.D.

B. G. 187 to 189.—Three baked clay lamps, one with a broad rim, and the other two with crenated borders. The first measures 4"·50 in diameter, and the other two 3"·25, and 3." They were found under the Bodhi-tree, but at what level has not been communicated to me.

B. G. 190.—Baked clay lamp with a sharp rim, and 1"·25 in diameter; from the excavation below the walls of Amar Singh's Fort, north of the Great Temple, and probably dating from the tenth century A.D.

B. G. 191.—Numerous fragments of pottery made of a black clay and retaining the marks of the potter's wheel. They were excavated by Mr. Beglar near the north-west corner of the temple, and are said by him to have been discovered as deep as the water level, below the foundation of the temple. In their forms and substance they resemble the pottery from the Cromlechs of Southern India. Associated with these fragments were some portions of calcined bones, probably mammalian.

B. G. 192.—A red clay vessel or *ghara*, 6"·75 in height

and 4" 30 in diameter at the mouth. It is filled with Buddhist clay seals, with the usual inscription, and was found associated with the topes around the temple. It probably dates from 500 to 800 A D.

B G 193—Another similar vessel 6" 25 high by 4" 30 in diameter at the mouth, containing fragments of burned mammalian bones and one half of a terra-cotta medallion with a seated Buddha in the *dhyana mudra*. It was found in the neighbourhood of the topes around the temple. It dates probably from 500 to 800 A D.

B G 194—A fragment of a similar vessel containing portions of the bones of a fresh water turtle and fragment of a clay lamp. From the same locality as the preceding *B G 192*, and of the same age.

B G 195—A red clay vessel resembling *B G 192*, but with a more pronounced neck, and with the sides rudely ornamented with three circular lines with oblique marks below them impressed in the clay. Its history is the same as *B G 192*.

B G 196—A red clay vessel of another form, with the neck but little if at all pronounced, measuring 4" 60 in height and 4 in diameter at the mouth. The same history as *B G 192*.

B G 197—Portion of another vessel like the last, with seal remaining in it and the fragments of others. History as *B G 192*.

B G 198—A much smaller vessel than any of the preceding but with the neck lost. Height 3. It contains fragments which have not been disturbed. The same history as *B G 192*.

B G 199—A small clay vessel 2" 25 in diameter at the mouth and covered with a glaze. It is outwardly rounded from the short neck.

of the vessels from the Indian cromlechs. This vessel was filled with earth, but it had a small stone to close its mouth. It has the same history as *B G 192*.

B G 200—Another of the same shape as the last, but made of red clay. It measures 2' 10 in height and 1' 7½ in diameter at the mouth. The same history as *B G 192*.

B G 201—A miniature vessel 1' 60 in height and 1' 85 in diameter at the mouth. It has much the same shape as *B G 192*, and the same history.

B G 202—A vessel of nearly the same shape as an ordinary *ghara*, and measuring 9' 20 in height, with a diameter of 4' at the mouth. There is a short spout near the neck. It has the same history as *B G 192*.

B G 203—A small clay vessel with its cover and with a short spout in the upper third of the side, and with the sides but little bulging. It measures 2' 80 in height, with a diameter of 2' 75 at the mouth. This vessel contained only earth. It has the same history as *B G 192*.

B G 204—Lower third of a red clay vessel that had evidently a handle at one side. It contains seals in position. It has the same history as *B G 192*.

B G 205—Fragment probably of a clay vessel. It has the same history as *B G 192*.

B G 206—A red clay, somewhat truncated, pear shaped vessel, the pointed end closed, but the flat base perforated by an irregular opening leading into the interior. It may have been used as a child's rattle. An almost similar object has been obtained at Bhula by the Archaeological Survey. Height 4' 25. It has the same history as *B G 192*.

B G 207—A shallow earthen vessel 2' 20 × 6' 75, marked with concentric grooves on its interior. In the earth which it contained there were found some fragments of a composite

resembling plaster in appearance. It has the same history as *B G 192*.

B G 208—Another like the last, but measuring only 1' 75 high and 4' 50 in diameter at the mouth. It has the same history as *B G 192*.

B G 209—Another with the same history, measuring 1' 80 \times 4' 25.

B G 210—Another with a similar history, measuring 1' 80 \times 4'.

B G 211—Another but more open, dimensions 0' 90 \times 3' 50, and with the same history as the last.

B G 212—The bottom of a large vessel with the broken margin chipped off to resemble a flat vessel like *B G 211*, with which it has a similar history.

B G 213—A red clay vessel called a *Mhara*, shallow and with a wide mouth. Height 3' 25, diameter of mouth (broken) 6' 25. It has the same history as *B G 192*.

B G 214—A small red clay vessel like *B G 208* and with a cover. It measures 3' in height and 2' 75 in diameter at the mouth. It is filled with clay seals of the ordinary kind. Excavated from below the walls of Amar Singh's Fort, north of the temple. Date, about tenth century, A D.

B G 215—A flat red clay dish, 2' 75 in height \times 5' 20 in diameter. It has the same history as the last.

B G 216—Another, not so shallow, 3' \times 7' 20 and with a similar history.

B G 217—Another, broken on one side, 2' 50 \times 6' 75 and with the same history as *B G 114*.

B G 218—Another small, shallow, wide mouthed clay seal but of a different shape from the three foregoing specimens, and measuring only 1' 25 \times 3. The side external to

the margin is vertical in its upper half. It has the same history as the four previous specimens.

B G 219 — Two spindle whorls, or beads of clay, 0'85 × 0'78 in diameter. Found in the excavations.

B G 220 — A portion of a baked clay tube.

B G 221 — A conical body, covered externally by a spiral ridge. It appears to be made of a black clayey carbonaceous substance.

B G 222 — Fragment of a shell belonging to the genus *Oliva* found in the excavations.

B G 223 — Numerous cowries, *Cypræa moneta*, from under the Asoka throne, inside the temple.

B G 224 — A number of cowries from excavations from a level probably as old as 100 A D.

B G 225 — A restored cylindrical ivory casket with its lid, measuring 1'80 in height and 2" in diameter. It was found close to the outer Bodhimandya, or throne of Sālyā Muni.

B G 226 — Teeth of the genera *Canis*, *Bos* and *Sus* from excavations around the temple, at the level, probably of the tenth century A D.

B G 227 — Bones (*Canis*, &c.), from excavations around the temple, eighth century A D.

B G 228 — A piece of iron slag from below the Asoka foundation of the temple.

B G 229 — Fragments of iron clamps from the tops surrounding the temple.

B G 230 — Pieces of iron from the side of the doorway of the last central buttress of the Great Temple.

B G 231 — Three fragments of a metal vessel from the excavations south of the temple. Probable age 100 to 500 A D.

B G 232 — An incised copper-gilt canopy with a small rock-crystal sphere on its top. The entire structure measures

13 in height, with a diameter of 17" 75 at the base. The ornament consists of conventional lotus petals, with a circle of small bosses at the beginning of the upper third. The middle third has one half of the side, on which the inscription is, quite plain, but the other half is divided into five quadrangular areas, each with a round hole in its middle, which was doubtless filled up with a piece of rock crystal or some gem. Around each of these holes there is a circle of lotus petals on a crenulated ornament. The lower third has two-thirds of its surface below the inscription plain, but the remainder consists of lotus petals, ten in number, with a double outline, six of them having their outlines defined by semi bosses.

This structure probably formed the canopy over a figure of Buddha and served the purpose of an umbrella.

"It was found," Mr Beglar informs me, "on the west side of the temple and straight to the west of the Bodhi tree, near the gate of the Burmese built enclosure, and at least 4' below the then level, or 2' above the present level of the ground within the ruins at that place."

B G 233—A brass votive chaitya 6" high and with a pinnacle consisting of eight umbrellas.

B G 234—A small stone chaitya entire, with four umbrellas, rudely carved. Height 6" 25. Inscribed.

B G 235—Another and similar chaitya cut out against a slab, 6" high.

B G 236—Some small thin plates of gold and silver, quadrangular and circular, and a collection of sapphires, pearls, coral, carnelian, garnet, chlorite, jade?, ivory, and glass beads, discovered by Mr Beglar during the excavations in 1881, and which he informs me were found in two spots, first, just behind the inner throne, and immediately behind and a little below the seated Buddha in the sanctum or inner

chamber of the ground floor of the temple; and second, below the foundation of the ancient throne on which the above figure was seated and straight before it, and touching the eastern edge of the pedestal of the throne.

Presented by Sir Ashley Eden, Lieutenant-Governor of Bengal, July 1881.¹

B. G. 238.—Some fragments of coral, rock crystal, lapis lazuli, gravel, Lydian stone, jasper, and quartz, found by Mr. Beglar, during the excavations of 1881, in the abdominal region of the plaster figure of Buddha in the central niche of the west wall, facing west, and seated immediately over the outer *vajrāsan*, and under the shadow of the holy *pīṭha*.

Presented by Sir Ashley Eden, Lieutenant-Governor of Bengal, July 1881.

B. G. 238 to 240.—Three portions of the Bodhi-tree of Sākya Muni, found at the level of the original floor of the temple which dates from the 1st century A.D. The largest piece measures 31"·75 in length by 4"·50 in diameter, the second piece 9" × 6" broad by 2" thick; and the third 8"·50 × 2"·50 × 1"·50.

B. G. 241 to 243.—Three portions of the Bodhi-tree of Sākya Muni. One part of a branch, 3' 7" in length, the second 2' 11" by 5"·50 in diameter, and the third 12"·50 × 6"·75 × 0"·75. Found alongside the outer Bodhimanda.

B. G. 244 and 245.—A branch, cut in two, of the Bodhi-tree described by Buchanan Hamilton, and which fell during the excavations in August 1880.

B. G. 246.—Portion of a teak beam much eaten externally by white-ants. Mr. Beglar informs me that "it is a part of the beam on which rested the roof of the great front hall, which though not probably as old as the temple, must certainly have been built before Hwen Thsang's visit, as the

¹ Proc. As. Soc. Beng., 1881, p. 89.

Chinese traveller describes it thus "Du côté de l'est, on a construit, à la suite, un pavillon à deux étages"¹ It was in such a position that it could not have been inserted afterwards, unless indeed such extensive repairs and renewals had taken place as I am now executing, but of any such renewal there is not the shadow of evidence"

Kurkihār

Major Kittoe, in 1816² and 1848,³ visited Kurkihār which he decided must have been a place of Buddha's pilgrimage, and he records that "there are innumerable idols chiefly Buddhas, some of great size and very beautifully executed and well worth removing to the Museum and sending home" He also describes rows after rows of chaityas extending north and south for several hundred feet, and isolated buildings and tanks in every direction for a mile or more around He likewise particularly mentions one figure as large as life⁴ and most beautifully executed, but wanting the arms, and which he calls *Māyā Devī* This figure will be hereafter described He spent four days of March 1848 at Kurkihār, and "collected ten cart-loads of idols, all Buddhist, and many of the Tantrika period," and these appear to have been the sculptures presented to the Asiatic Society along with two or more others from Purnahā, in December 1848⁵ Fortunately the more important specimens have had all their numbers carved on them, corresponding to the list published in the Society's Journal, so that their identification is complete

Kurkihār was afterwards described by General Cunningham

¹ S. Julien, *Mém. de H. T.* t. 1 p. 465

² *Journ. As. Soc. Beng.*, Vol. XVI Pt. 1 p. 60 and p. 602

³ *Journ. As. Soc. Beng.* Pt. 11 Vol. XVII pp. 234 to 536

⁴ This is No. 25 of Kittoe's list

⁵ *Journ. As. Soc. Beng.*, Vol. XVII, Pt. 11 p. 603

in 1871,¹ and he pointed out that it is not marked in any of the maps he had consulted, and I observe that it is not given in Buchanan Hamilton's Map of the District. It is situated, according to General Cunningham, 16 miles to the east of Gaya, which is the position of the "Cock's Foot Hill" described by the Chinese pilgrims Fah Hian² and Hwen Thsang,³ and which had three peaks. Three miles to the north-north east of the present town of Kurkihar, there is a three peaked hill that has been identified by General Cunningham as the hill described by the pilgrims as the "*Kulluta pāda giri*," "the Hill of the Cock's Foot," on which Kāśyapa attained *nirvāṇa*. After he had been the disciple of Buddha for 20 years, he "ascended the *Kulluta pāda* mountain, on the north side, and walked along towards the south west, where he was stopped by a scarped face. He struck the rock with his staff, and cleft it in two, and then marched boldly into the heart of the mountain. On reaching the middle peak, he took up Buddha's *Chūara* (dress). The three peaks approached and retired (or closed and opened) according to his mere wish. When Maitreya visited this mountain, Kāśyapa presented him with the *Chūara* of Buddha, and after performing some miracles, entered into nirvāṇa."⁴

There appears to have been a stūpa on the top of the mountain, and a monastery near to the hill, now indicated by a large mound to the north of the village and known as 'Buddha's House' or *Sugatghar*, Sugāt being a well-known title of Buddha.⁵ It was at this mound that Kittoe's statues were chiefly obtained.

¹ Arch. Surv. Rep., Vol. I, p. 14.

² Beal's Fah Hian, p. 132. A foot note.

³ S. Julien's Mem. H. T., t. III, p. 6, p. 377.

⁴ Conf. Giles' Travels of Fah Hian, quoted by Cunningham, Arch. Surv. Rep., Vol. VI, p. 5.

⁵ Cunningham Arch. Surv. Rep., Vol. VI, p. 6.

In the list of sculptures collected by Kittoe, and presented to the Asiatic Society by the Government of India, two of the sculptures mentioned were not sent. In Dr Mitra's catalogue,¹ Kittoe's sculptures were entered under a common denominator (911), and on comparing his list with those given in the Journal of the Asiatic Society, I find that besides the two not sent, Nos 16 and 17, the following numbers are also not mentioned, *viz*, Nos 5, 7, 14, and 18 to 20 inclusive, and Nos 26 and 27, the latter number including seven small chaityas. The specimen No 1 of Kittoe's list has not been found neither has No 19. Dr Mitra's No 911 15 is from Sarnāth. Number 18 is a Brahmanical sculpture, and it is probable that two sculptures have been included under No 12, *viz*, a "Siva and Parvati" and "ten Avatars" of Vishnu, as there is only one sculpture of this nature in this Museum. All the remaining specimens have been identified with the exception of the seven small chaityas.

Ar 1.—An erect six-armed figure of Padmapāni, with Amitābha Buddha on the head dress. Only three of the arms remain, and, in the only left hand, there is a kind of lotte, and on the palm of one of the right hands a disc, and a jewel in the other, held between the thumb and index finger. There are two seated human female figures, the one to the right with a bottle and jewel held in the same way as by Padmapāni and a rosary round the wrist, and therefore probably Bhṛī uttarā his female counterpart. The other figure has a lotus in her left hand and a round object (jewel?) in her right. This figure may be Pāṇā the *sakti* of the Dhyan Buddha Amitābha.

This is No 2 of Kittoe's list, where it is described as a

¹ Catalogue of Cur and Ant pp 50 and 51

"large erect figure with six arms, holding the attributes of Brahma" ¹ Height 4'1"

This and the following fifteen sculptures were apparently collected by Major Kittoe at Kurlihār, and were presented to the Asiatic Society of Bengal by the Government of India, ² 1st November 1845

Kr 2—A large figure of Buddha in the *bhūmisparśa mudra*, measuring 4' 9" × 2' 9" and seated on a lotus cushion resting on an elephant and lion throne. In all its essentials it resembles No. 12 of this series, but a seated figure of Buddha is introduced between the attendant *sakhi* and the *vidyadhara*s above. The front of the throne consists of a number of recesses separated from each other by massive pillars, each corner recess containing an elephant with a female human figure on each side of the central figure, which is a lion. The woman to the left is kneeling on one leg and holding a small vase in her left hand, whilst the other woman is represented with one knee on a prostrate *Ganesa*, her right hand being in the attitude of striking. The nimbus has an inscription. It is No. 3 of Kittoe's list, where it is described as a "large seated figure of Buddha on a lion and elephant throne with a female dancing on a prostrate Ganesha" height 5' "

Kr 3—A figure of Buddha in the *bhūmisparśa mudra* on a high lotus throne supported by three lions and two elephants in recesses, in alternate series, and separated from each other by two pillars. The sculpture is 3' 10" high, and 2' 2" broad, but the figure itself is 2' high, the throne being 1' 4", the rest of the height being made up by the slab behind, against which the figure has been cut. The *pragada*s represented on the slab behind the figure are in bas relief, and are more domical

¹ Journ. As. Soc. Beng., Vol. XVII Pt. II p. 697

² *Op. cit.*, p. 688 et p. 697

than is generally the case, and differ from other figures of chaityas in that the *tee* does not consist of a number of umbrellas, one over the other, which is the conventional way of representing it, but there is a long tapering stem surrounded by a mushroomlike expansion, a single umbrella. A *sardūla* also occurs external to the throne pillars. The lower portion of the front of the sculpture is inscribed. This is No. 1 of Kittoe's list, and is merely described as a "large seated figure of Buddha, 4."

Kr 4—A six armed *Padmapāni*, 3 1' high and 1' 6" broad, each corner of the throne being supported by a female human figure, the one to the right having four arms. This is the seated equivalent of Kr 14 of this series, and like it the skin of a male Indian antelope seems to have been worn over the left shoulder and across the chest, as the head of the animal and its face and the hind limbs tied together, appear in front of the chest. The figure is No. 5 of Kittoe's list, and is described there as a "six-armed figure seated, same attributes as No. 2, height 3."

Kr 5—An erect figure of Buddha, the left hand holding up his robes and the right hand held downwards exhibiting the palm on which there is a *chakra chinha*. The sculpture measures 3 2" x 1 8," the figure being 2 3 high. There is a small erect male human figure on each side of it, the figure to the left, with three heads, holding an umbrella over the head of Buddha, the stick of the umbrella passing between the back and appearing over the head of Buddha, with a *vidyadhara* on each side of it carrying a garland. There is no nimbus, but there is the ordinary veise, on each side of the back slab, external to the main figure. The figure on the left hand of the statue is carrying a bowl of offerings, and the other with the three heads, the umbrella, is already mentioned.

This is No. 6 of Kittoe's list, where it is described as an "erect figure of Buddha and attendants."

Kr. 6.—A Tantric form of *Tārā* on a lion throne, the back of which is supported by *sārdūlas*. It is the seated equivalent of Kr. 9, and probably the *sāllī* of Kr. 7. It also resembles the seated male figure No. 74 of the Buddha Gayā series in its attitude, but differs from it in the introduction of a small male figure external to the lotus flower held by it.
 * The sculpture measures 2' 6" × 1' 7", but the upper part of the slab is imperfect. It is inscribed on the nimbus and along the base.

This is No. 7 of Kittoe's list, where it is described as a "female figure of Pudmavati, or Mahamaya on a lion throne inscription, 3'."

Kr. 7.—An erect figure of a Bodhisatwa, with a dwarf-like Nāga on the left, leaning on the staff of his battle-axe and with an enormously high head-dress and a cobra's head on it, the opposite side of the principal figure being occupied with a lotus stem forming a conventional floral device in place of an attendant figure. The main figure is probably intended either for *Minanatha* or *Manjughosha*. The usual inscription occurs on the back of the slab. This is No. 8 of Kittoe's list where it is simply described as "an elegant erect figure, 2' 6".

Kr. 8.—A figure of Buddha in the *bhūmisparśa mudrā* seated on a lion throne, the details of the sculpture being much the same as in Kr. 2 and Kr. 3.

This is No. 9 of Kittoe's list, where it is described as "a small Buddha seated; 2'."

Kr. 9.—A sculpture 1' 10" × 1' 2", apparently a Tantric form of *Tārā* attended by two little female human figures, one a chauri-bearer, and the other a four-armed figure carrying a little bowl in one hand and some object in another, and the other two supporting a canopy. The front of

the pedestal has the usual inscription. This is No. 10 of Kittoe's list, where it is described as "an erect (female) figure, two attendants, with inscription—'Sri Balchundra,' 1' 10'

Kr. 10 —A four-armed figure of Padmapāni, one right hand resting on the right knee, with the palm directed forwards, and the other holding a little ring studded with gems between the index finger and thumb. A lotus is in one of the left hands while the other rests by the side of the figure. The slab behind is inscribed

This is No. 12 of Kittoe's list where it is described as "a small four armed male figure," but said to measure only 8" whereas it is 18" 50 high.

Kr. 11 —A seated figure of Padmapāni on a lion throne, the right foot resting on a foot-stool. This is Kittoe's sculpture No. 13, and is described as "a small figure of Budhisawt with inscription, 2'."

Kr. 12 —A figure of Buddha in the *bhūmisparśa mudrā* on a lion throne, the Bodhi tree being represented by three twigs over the head of the figure. There is an attendant *vidyādhara* or cherub on each side of the nimbus, and a small erect Bodhisatwa on each side of Buddha, the one to the left with a pagoda on his head dress, his left hand holding a lotus and his right hand hanging down with the palm turned forwards. The figure to the right is Padmapāni with the figure of Amitābha Buddha on the front of his head dress.

This sculpture measures 3 high by 2' 10" broad. There is an inscription on the nimbus. It is marked No. 21 and corresponds to the same number of Kittoe's list, where it is described as "a seated figure of Buddha in two pieces with attendant figures, 3'."

Kr. 13 —An erect figure of Buddha in the same attitude and with nearly the same surroundings as *Kr. 5* of this series,

but the position of the attendant figures is reversed, and the six-headed figure is a chauri-bearer, and has a lotus in the other hand. The total height of the sculpture is 4' 7".50 x 2' 5".

This is No. 22 of Kittoe's list, where it is described as "a large erect figure of Sakhya with royal umbrella attendants; 4' 6"."

Kr. 14.—A figure of Padmapāni with the figure of Amitābha on the head-dress and with six arms, sculptured in alto-relievo against a slab, with a richly beaded border and a *Vidyādhara* on each side near its upper margin, carrying a garland. It measures 32" x 17". A small erect female counterpart of the Bodhisatwa stands on each side, the one to the left, Bhrikutitārā, having four arms, one pair being held up in adoration, the other right hand holding a rosary, and the corresponding left hand a water-vessel. The other female is probably Pandārā. Only one left arm of the principal figure remains, and it holds a lotus stem, while of the other two right hands that exist, one holds a jewel between the palm, index finger and thumb, and the other is directed outwards and marked by a *chakra chinha*. The robe, with which the figure is clad, has the head of a ruminant sculptured in connection with it, near the left side of the chest. It resembles the head of an Indian antelope, but it might also be taken as representing that of a sambur or even of a barking deer. The right shoulder is bare, and Padmapāni stands on a lotus throne that occupies the centre of the pedestal on which the two small female figures occur, and, at the right hand corner of which, a small male human figure is seated on the ground. The hands of this figure are in an adoring attitude, and before it there is an offering apparently of fruit. This figure probably represents the person who presented the statue, and the way the hair is tied up in a

bunch on the head would suggest that the donor may have been a Burman. This sculpture bears the No 23 in the right-hand corner and is therefore one of those collected at Kunkihār by Major Kittoe, and it is described by him, in his list, as “a broken figure with six arms, in two pieces”

Kr 15—A figure of Buddha in the *bhūmisparśa mudra* on a lion throne and resembling *Kr 3*

This is No 24 of Kittoe's list where it is described as a “seated Buddha on lion throne, 3 6”

Kr 16—An erect Tantric figure of *Tara*, the entire sculpture being 5 10' 50 high and 2' 4" in breadth. It is the same as *Kr 6*. This sculpture has been figured by Dr Mitra, in his work on Buddha Gaya,¹ as *Māyā Devī*, but the plate is not correctly drawn, as it does not show that the figure is cut completely out of the stone, with the exception of the head and arms, and, moreover, it is wrongly described as “over 6 in height”

There is a short inscription on the flat upper surface of the pedestal, a little to the left of the small figure on the right, and to this effect “*Sri Balachandra*,” while below the small pagoda on the slab, the verse “*Ye dhammā*,” &c., occurs

This is No 25 of Kittoe's list, where it is described as a “large figure (erect) of Mahāmāyā, 6,” and in the Journal of the Asiatic Society it is mentioned by Kittoe as having been found at Kunkihār by himself.²

*Bihar*³

B. 1—A sculpture of a Dhyanī Buddha in the *bhūmisparśa*

¹ *Op cit* p 137 Pl XXIX

² *Journ As Soc Beng* Vol XVII p 235

³ *Conf Kittoe Journ As Soc Beng* Vols XVI and XVII *Arel Surv Rep* Vols I III VIII and XI *Broadley Journ As Soc* Vol XLI p 209, and *Ruins of the Nalanda Monasteries at Burhān* 1879 pp 1 to 24

mudra, measuring 21' 50" \times 14' It is in bold relief, and is sculptured in the usual fashion with a nimbus, three twigs to represent the *pīpal* tree, and a small pagoda in relief on either side of it, the chaitya on the right-hand having eleven, and the one on the left seven umbrellas to the *tee*. An architrave runs across under the chaityas, supported on each side by an Indo Corinthian pilaster, but between the latter there is the cushioned back of the throne and to each a cloth is tied. The seat is a lion and lotus throne, and the Buddha is probably therefore Ratna-sambhava, whose cognizance is the lion. The Bodhi tree is represented only by three twigs, a great contrast to what prevailed in early times, when Buddha Gotama himself was never sculptured in stone but only the tree sacred to him, but now the tree has given place to Buddha. No history of this sculpture is given in Dr Mitra's Catalogue, but I have identified it with a drawing by Colonel Mackenzie of a sculpture stated by him to have come from "Gya in Behar."

Presented by Colonel Mackenzie, 8th February 1815

Br. 2—A small erect figure in the *asita mudra* carved in high relief and about 1' high. No history.

Br. 3—A sculpture measuring 1' 10" high by 1' 3" broad, consisting of a roughly carved Buddha in the *dharma chakra mudra*, seated on a lotus throne, in front of which there is a representation of the Wheel of the Law with an Indian antelope on each side of it. External to the nimbus, which has a beaded border, there is an inscription. No history.

Br. 4—A sculpture 1' 4" \times 10" 75, probably a portion of a frieze, or it may have been a panel on the wall of a votive chaitya. It consists of a seated Bodhisattva in the *dharma chakra mudra*, but, on the head, there is a high crown with peaked eminences. The face of the stone is highly

ornamented with foliated scrolls, and, at the top there are four small recesses in a line, each with a Buddha, two in the *dhyana mudrā* and one in the *bhūmisparsa mudrā*.

Br. 5—An elaborate sculpture in very black stone, measuring 1' 11" high and 10" 50 in breadth. Occupying nearly the centre of the sculpture is a recess 7" 50 high and 1" 75 deep, in which there is a figure of Buddha in the *bhūmisparsa mudrā*. The arch of this recess is supported on octagonal pillars with bracket capitals, and, above each of the latter, there is a small recess bearing a small chaitya with a seated figure of Buddha, with another and similar recess above it. A *vidyāthara* is introduced between the main arch and these recesses, as if it were supporting the uppermost small recess with one hand, while its right hand holds up the basement of another large elaborate temple resembling the Great Temple of Buddha Gaya and which contains a figure of Buddha in the *bhūmisparsa mudrā*. Above the chaitya shaped pinnacle of this temple, there is a representation of the nirvana of Buddha, the figure lying in a kind of frame supported at each corner by a seated human figure, above which, over the frame, is a small chaitya with a small human figure on each side of it. The remainder of the sculpture is covered with small figures, and, along the sides, there are a series of chaityas placed one above the other with small recesses containing figures of Padmapāni, of Buddha and incidents in his life, and of Māyā in the Lumbini garden, this last scene, however, not being represented in the simple way it is in the Sarnāth sculptures but in a conventional fashion. The mass of little figures in the upper part of the sculpture seems to refer exclusively to Buddha's temptation by Māra. The history of this sculpture is unknown, and it is only supposed to be from Bihar.

Br. 6—A fragment, probably of a frieze, 1' 3" 75 high by 7" 75 in breadth. It is slightly curved and consists of six

lines of Buddhas in recesses, the last row but one from the bottom being of standing Buddhas. The history is unknown.

Br. 7.—The lower portion of a seated figure on a lion throne. No history.

Br. 8.—A small sculpture, the miniature of *Kr. 5*, and measuring 1' 1"·50 × 7". No history.

Br. 9.—A seated figure of Buddha in the *dharma chakra mudrā* with a plain nimbus, and an inscription on the front of the pedestal. No history.

Br. 10.—A chaitya, 20"·50 × 12"·75, with four recesses and resembling No. 3 of the Buddha Gayā series. There is an inscription along its base. No history.

Br. 11.—A chaitya and temple in one, the front of the temple-face of the chaitya resembling No. 41 of the Buddha Gayā sculptures. No history.

Br. 12.—A bell-shaped chaitya without recesses and with a very expanded circular base, its form resembling that of some of the comparatively recent pagodas in Burma, such as the Soolay pagoda, Rangoon, but with a very heavy, gradually tapering quadrangular *tee*, consisting of 13 step-like projections. It measures 9" in height to the top of the *tee*. History unknown.

Br. 13.—A very small chaitya with a very broad base, the lowest ornament of which is a snake, above which there is a broad ornament of lotus petals, and over this, on the second contraction, four medallions, each with a seated Dhyāni Buddha. The whole rests on a broad quadrangular base, about 5"·75 square and 1" 25 thick; the pagoda itself, without the *tee*, being 3" 20 in height. The affinities are decidedly Burmese. No history.

Br. 14.—Another chaitya of the same style as the last but larger, with the *tee* nearly perfect and without the quadrangular base. Height 10"·40 × 7"·25. The ornament is absent,

and there are figures of five of the Buddhas instead of four, two of them being side by side, probably Vairochana by the side of Akshobya. No history.

Br. 15.—One side of the base of a large votive chaitya. It measures 1' 9"·80 in breadth at the base, 12·75 above, and 14"·75 in height. It consists of a series of broad plain mouldings with a forwardly projecting recess below, in which there is a Buddha in an erect attitude. And in a much smaller recess between the two top mouldings there is a figure of a Buddha in the teaching attitude. This is probably "the plinth of a pilaster" mentioned in the "List of sculptures presented to the Society's Museum by Captain M. Kittoe"¹. There is an inscription on each side of the lowermost recesses.

Br. 16.—A Tantric form of *Taiā* resembling the previous sculpture *Kr. 16*, but measuring only 1' 7" in height. No history.

Br. 17.—A chaitya on a high plinth. No history.

Br. 18.—A small fragmentary chaitya carved in relief. No history.

Br. 19.—The base of a chaitya, 10" × 1' 10"·75. It is carved on its four sides, with four tiers of small seated Buddhas in the *dhyāna mudrā*. Besides these there are four recesses or doorways, under one of which the *nirāṇa* of Buddha is represented, and *Taiā* in another. No history.

Br. 20.—A chaitya, 1' 5"·25 × 1' 3". Three *mudrās* are represented in the four figures in the large recesses, *viz.*, the *dharma chakra mudrā* twice, the *bhūmisparśa mudrā* and the *dhyāna mudrā*. In addition to these recesses, there are small recesses between them, each with an erect figure of a Buddha in the attitude of *Ar. 13*. No history.

Br. 21.—A small chaitya in sandstone, 8"·75 high by 6" broad and of the usual description. No history.

¹ Journ As Soc, Vol. XVI, Pt I, p 602, 1917.

Br. 22.—Portion of a *tee* of seven umbrellas, 7'·50 long. No history.

Br. 23.—The base of a small chaitya 6"·25 × 1' 4"·75. On each face there is a small doorway with an erect figure of a Dhyāni Buddha. No history.

Br. 24.—A chaitya of the same shape as *Br. 21*, but larger, and with the interspaces between the principal recesses filled up with five lines of seated Buddhas, the ornament above the arch of recesses being similar figures, all in the *dhyāna mudrā*. It measures 1' 1"·75 × 11"·20. No history.

Br. 25.—The base or pedestal of a *tee*. No history.

Br. 26.—A small chaitya of the usual kind, 8" high × 5"·25 in diameter at the base. It is inscribed on two faces. No history.

Br. 27.—The base of a chaitya, measuring 13" × 9". No history.

Br. 28.—A chaitya resembling *Br. 21*, but considerably larger. No history.

Br. 29.—Portion of a *tee* of seven umbrellas. No history.

Br. 30.—A base of a chaitya, 8" × 1' 8", with three rudely carved erect figures of Buddhas in recesses and one of the *nirāṇa*. The sculpture is described by Dr. Mitra as a highly sculptured plinth of a pillar.

Presented to the Asiatic Society of Bengal by Major Kittoe, 5th May 1847.

Br. 31.—A chaitya 17"·25 × 15"·25 and resembling *Br. 20*. No history.

Br. 32.—A model of a temple in sandstone and resembling the great temple at Buddha Gayā; 12" 75 in height and 6" square at the base. There are four recesses, each with a seated figure of a Buddha, two in the *dharma chakra mudrā*, one in the *dhyāna mudrā*, and the other in the *bhūmasparsa mudrā*. No history.

Br 33—A chaitya $12' \times 11'$ with a very low domical portion but in other respects resembling *Br 10* No history.

Br 34—A small sandstone chaitya, $5' \times 4'$ No history.

Br 35—The pedestal of a chaitya $2' 1'' 50 \times 1' \times 1'$ In the front there are three recesses, the central one containing a figure of Buddha in the *bhūmisparsa mudrā*, with an erect Buddha on each side of it in the same attitude History unknown

Br. 36—A sculpture, $2' 1'' \times 6' 25''$, probably portion of a plinth of a chaitya The elongated central portion, $18' 50''$, projects forwards beyond the rest of the sculpture, and on it the following bas relief occurs, evidently a comparatively modern representation of the worship of the 'chakra' The wheel occupies the centre, and on its left there is a male human figure with a drawn sword, seated on a cushion, the hair being done up in a great top knot on the left side of the head, and the right shoulder bare To the left of this figure, there is a pedestal consisting of a lotus stem and flower bearing what resembles a trisul, while, still further to the left, an elephant carries an apparently similar object on its back To the right of the wheel, there is another but partly figure, also seated on a cushion, and with bared right shoulder, and a female human figure similarly seated holding a *chakra* occurs still further to the right, and beyond her, in the same direction, there is a horse, also with a trisul on its back These figures are carved against a long flat slab with rounded ends There is an inscription on the cornice above, of the usual character—" *Ye dhamma*," &c, and the sculpture ends on each side in a short pilaster History unknown

Br 37.—A similar sculpture with an inscription, and measuring $23'$ long by $4' 50''$ deep History unknown

Br 38—A fragment, probably one side of the plinth of a chaitya, and measuring $1' 10'' \times 6' 62''$ To the left, there is

a square area containing a lotus flower, and to the right a sunken panel, the centre of which is occupied with a floral pedestal bearing an offering and on one side a lotus or vase with an offering in its mouth. To the right of this panel, there is an arched recess containing a seated figure of Buddha in the *dhyana mudra*, and, on the right of this again, there is an imperfect sunken panel with a short lotus pedestal on which rests a high conical perfectly smooth object and to the right a lamp stand or pedestal carrying something on its lotus like expansion. The meaning of this bas relief would simply indicate offerings to Buddha. Its history is unknown.

Br 39 —A slab 22 75 × 6' 25, also representing an offering scene, but to a Buddha in the *dharma chakra mudra* and made by a man and a woman. Above this there is a line of small Buddhas in the *dhyana mudra*. The history is unknown.

Br 40 —A small fragment, 13' 75 × 3' 50 high, and resembling *Br 37*. History unknown.

Br 41 —An almost perfect chaitya with a simple flat base and with a *tee* of nine umbrellas, 10' high. No history.

Br 42 —A long narrow slab, 22' 50 × 6' 50, containing five arched recesses separated from one another by plain pilasters and each containing a seated figure of a Buddha, in the *dhyana mudra*. No history.

Br 43 —A smaller slab, 11' 11 × 7' 25, containing five recesses, four of them being occupied with figures of *suklas*, and one only with Buddha. No history.

Br 44 —A slab similar to *Br 43*, 11' 10 × 6' 70, with four seated Dhyani Buddhas in the *bhumisparsa* and *dhyana mudras*. No history.

Br 45 —Another slab, 11' 9 × 6' 80, like the last. No history.

Br 46 —Another slab, 11' 5 × 6' 70, and with three seated figures of Dhyani Buddhas. No history.

Br 47 —A fragment 9' 25 × 7, with a *sakṛ* holding a lotus, and a Bodhisatwa in the other recess also holding a lotus
No history

Br 48 —A chaitya, 1 8 × 1, with the same low domical portion as *Br 33*. The recesses contain a Buddha, a *sakṛ* and two Bodhisatwas. No history

Br 49 —A small, almost perfect, chaitya like *Br 34*, 5 25 × 4 10. No history

Br 50 —A chaitya and its base in one, the latter 5 and the former 6 high, the base being 6 25 square. No history

Br 51 —A small pinnacle 5 high, consisting of four umbrellas separated from one another by four intervening pieces. No history

Br 52 —A fragment, 15 10 × 8 50 × 7 50, of the base of a chaitya and of the same character as the sculpture *Br 39* of this series. There are two kneeling figures. A lamp is burning on a pedestal, and, on its right, there is a tripod holding offerings, under a conical cover resembling that used in Burma at the present day in carrying offerings to Buddhist shrines. No history

Br 53 —A portion, probably of the base of a large chaitya. It measures 2 5' 25 in length × 1' 1' 50 in height, and it is covered with five closely set rows of seated Buddhas in the *dharma chakra*, *bhūmisparsa*, and *dhyāna mudras*, and in that *mudra* in which the right or left hand rests on its corresponding knee, the other hand being raised. No history

Br 54 —A small portion, 18 75 × 4' 75, of a chaitya with three recesses having seated Buddhas in the *dharma chakra*, *bhūmisparsa*, and *dhyāna mudras*. No history

Br 55 —An inscribed fragment of portion of a nimbus, 17' 50 × 8' 25, from the slab of a Buddhist figure. No history

Br 56 —A small fragment 12" 25 × 7", of the back slab of a Buddhist figure No history

Br 57 —Portion of the base of a chaitya, 13 × 13" No history

Br 58 —A small fragment, 12 × 8" 50, embracing the top ornament over a nimbus No history.

Br 59 —A slab, 14" 75 × 7" 75, with four closely set rows of seated figures of Buddhas in the *dhyana mudra* No history.

Br 60 —A smaller but similar slab, 12" 25 × 7 25 No history

Br 61 —A still smaller but similar slab, 7" 75 × 6" 80 No history

Br 62 —The lintel of a doorway measuring 46" 50 in length, 10" 80 in height, and 5" 25 in thickness The carving is elaborate and consists of a series of panels surmounted by an architrave The centre is occupied by a representation of the upper part of a temple resembling the great temple at Buddha Gayā On either side of it, there is a recess containing the figure of a bearded Rishi with long hair done up in a great cross bow, and his body much emaciated The one to the left kneels on a lotus stool on one leg holding his left hand to his chest, while his other arm is stretched out over the other half-kneeling limb, holding a vase like object in the hand The figure to the right is seated and has his hands opposed in front of his chest On one side of the first of these Rishis, there is his long *danda* or staff External to each of these recesses there is a broad surface divided into three sections, the central being the broadest, the three being surmounted by a roof exactly like No 41 of the Buddha Gayā series, the front of the three sections being carved with mouldings and ornaments like those on the portion representing the *vishva* External to each of these is another recess, each with a human figure seated on a lotus pedestal The figure to the left is holding an elongated

object Above each of these recesses there is a broad area of rich floral ornamentation Over all three, and on each side of the central *vihara*, there is a narrow architrave consisting of lotus leaves with an outward direction No history

Br 63 —A roughly carved figure of a *sakṣi*

Br 64 —A similar figure, measuring 8' 50 × 4' 50 No history

Br 65 —The base of a small chaitya, about 8' square, and with plain mouldings It is inscribed on one side No history

Br 66 —A chaitya 10' 75 high by 5' broad, with the pinnacle nearly perfect and with a seated figure on each of its sides No history

Br 67 —A small (5' 25 × 3' 60) figure, probably of a *sakṣi*, very nicely carved and with a small human figure on its left, and supported by its left arm

Br 68 —An imperfect figure of Buddha seated on a lotus and lion throne in the *bhūmisparśa mudrā* To the left there is an erect female human figure, grasping the branches of a tree, and therefore probably Māyā, and to the right, a figure of Buddha seated in European fashion on a chair, and holding his alms bowl in his lap In front of the throne there is a kneeling human female figure with a male kneeling by the side of it, with a lion external to each Under the seated Buddha, the monkey that presented a pot of honey to the Teacher is falling apparently into a well which is represented in the same way as in the sculpture *B G 53* No history

Presented by C H Dreyer, Esq, January, 1883

A small figure of Padmāṇi with attendant figures 10' × 7' 50

Tiladhārā

In Hwen Thsang's time, the monastery of Tiladhārā¹

¹ S Julien's *Vie de H T* p 139 p 211 *Vém de H T* t 1 p 439

appears to have been a place of considerable note. He resided in it for two months, in 637 A.D., for the purpose of consulting a famous priest, Pradyabhadrā, on some doubtful points in his religion. It was situated on the eastern bank of the Phalgu river, about 30 miles south of Patna, and 21 miles to the west of Barāgaon,¹ the site of the still more renowned monastery of Nālandā, a position that corresponds to the modern village of "Telāra or Telādhā." General Cunningham states that "Telādhā was once "a place of considerable importance, as it gave its name to the most numerous class in Māgadhā," viz., to the Telis or oilmen.

Ta 1—A very rude and badly proportioned figure of a Bodhisatwa in relief, against a slab. The sculpture measures 14" high and 9" broad. The face of the figure, the right side of the slab, and a kneeling attendant figure, are considerably injured. There is an inscription around the margin of the slab, and I am indebted to Dr. Mitra for the following translation of it. He says the sculpture is "a Buddhist votive offering by a mendicant of the name of *Buddha bhattāraka*. He was an oil-seller by caste, and son of one *Tailika Vishnu*, or Vishnu the oilman. The stone was carved by one *Durddhuka*," and the inscription reads as follows—

तैल्लिक बास्तव्य भिक्षु (?) बुद्ध भट्टारकस्य देव धर्म्मार्थं
तैल्लिक बिशु पुत्रस्य दुर्द्धुकेन प्रतिपादितं

i.e., "The religious gift of *Buddha bhattāraka* of the caste of *Tailudhaka* (or inhabitant of *Tailādhaka*), son of *Tailika Vishnu*. Done by *Durddhuka*." The word "*bikshu*," "mendicant," I read with some doubt."

¹ Cunningham Ancient Geo Ind., p. 456. Arch. Surv. Rep., Vol. XI, p. 165; and Surv. Rep. Vol. VIII, p. vii. Beglar, Arch. Surv. Rep., Vol. VIII, p. 34, Broadley, Journ. As. Soc. Beng., Vol. LLI, Pt. 1, p. 250. Fergusson, Poy. As. Soc. Journ., new series, Vol. VI, p. 222.

Presented by the Archaeological Survey of India, 8th August 1882.

Monghyr

Monghyr, one of the divisions of Bihar, has no ascertained early history, and all that is accurately known regarding it dates from the beginning of the Muhammadan conquest of Bengal, after which time it is frequently mentioned by Muhammadan historians. It was a place of considerable importance in a military point of view, but a copper tablet that was discovered within the fort, about 1780, and which has been supposed to be as old as 1052-1059 A D, makes no mention of the fort nor even of the town, but, after the Muhammadan conquest, Monghyr was the second town in Southern Bihar. The fortifications were repaired, in 1495, by Prince Dāyāl, son of Husāin Shāh, the Afghān King of Gaur, who also built a vault over the tomb of Shāh Nafah, the Muhammadan patron of the town. For some time after 1590, it was long the head quarters of Todar Mall, the General of Akbar, and in later years the head quarters of Nawab Mir Kasim when he attempted to assert his independence against the English, but after his defeat at Udhavata, in 1763, the fort ceased to take a place in the history of Bengal.¹

Mr 1—A sculpture, 1' 9" 75 × 9' 50, inscribed on the back with the Buddhist creed. The pedestal on which the figure is seated is 7" high, and is represented as built of bricks or stones, its centre being occupied by an almost circular recess or cave in which a lion occurs. There are two figures in adoration on either side of the cave. The principal figure is seated in the attitude of teaching, and there is a nimbus behind the head and a *vidyadhara* with a garland on each side of it. The presence of the lion would seem to indicate it to be intended for the Dhyanī Buddha, Ratnā sambhava.

¹ Conf St & Acct of B 16, Vol XV.

This sculpture is stated, in the Journal of the Asiatic Society,¹ to have been obtained at Monghār.

Presented to the Asiatic Society of Bengal by J. G. Pughe, Esq, 7th May 1862

Vaśālā.

This town, so famous in the days of Buddha Gotama, was the capital of the country then known as Vaggi, and which was governed by the royal race called Licchavi.² The following curious legend exists regarding the origin of this race of princes. A "queen of Benares was delivered of a piece of flesh, which was put into a vessel, sealed, and thrown into the river, but the dewas caused it to float, and it was seen by an ascetic, who caught it and took it to his cell. When he saw its contents, he put it carefully on one side, but on looking at it again some time afterwards, he saw that it had been divided into two. Then the rudiments of the human form appeared, and a beautiful prince and princess were presented, who sucked their fingers and thence drew milk. As it was difficult for the ascetic to bring them up, he delivered them to a villager, and from being so similar in their appearance they were called Licchavi, which name was also given to the royal race that from them received its origin."³

On one occasion, when the city of Vaśālā was visited by a severe pestilence, the king applied to Buddha for aid in the hope that by his miraculous intervention the plague might be stayed. Buddha was then residing in the Wēlawana vihāra, in the kingdom of Magadha, and, whenever he started on his mission of mercy, rain began to fall, and, on reaching the plague-

¹ *Op cit*, Vol XXXI p 300

² Cosma hōrōsa states that the Tibetan writers divide the first king (about 200 B C) "from the Litsabyis or Licchavis — Spence Hardy *op cit*, f n, p 243

³ *Op cit* p 242

stricken city, he sent Ananda, his disciple and cousin, around its walls to sprinkle water from his *bhikṣhapatra*, or alms bowl, repeating an exorcism to drive away the evil spirits, who fled discomfited.

The present village of Beśārḥ or Beśādh, north east of Patnā, and 20 miles from Hajipur, on the left bank of the Ganges, has been identified by M Vivien de St Martin and by General Cunningham as the site of this ancient city,¹ which is so memorable in the annals of Buddhism, and in which the second Council was held about 100 years after the death of Gotama, in the grove of Kusinagara, 35 miles east of Gorakhpur, an event that probably happened about 412 B C. Shortly after his death, the confederates of the Wajjian clans were destroyed by Ajātasatru, the king of Magadha, whose visit to Buddha is depicted on one of the pillars of the Bharhut Stupa. About the time of the second Council, the famous Indian monarch Chandragupta appeared on the scene of history, and the kingdom of Magadha became supreme, the conquering Greeks under Alexander having stopped their conquests on the banks of the Hyphasis about 325 B C.²

Vaisālā was the place also where the monkey offered honey to Buddha, and General Cunningham³ believes he has identified the tank which the monkeys excavated for Buddha's use, and which was known as the *markata hrada*, or monkey's tank. It was in Vaisālā also that Buddha announced his approaching *nirvana* in the following words "O Mendicants! thoroughly learn, and practise and perfect, and spread abroad the Law, thought out and revealed by me, in order that this religion of mine (literally, this purity) may last long, and be perpetuated for the good and happiness of

¹ Journ As Soc., Vol XXVI p 305

² Elys Davids Buddh sm p 290

³ Arch Surv Rep Vol I p 63

the great multitudes, out of pity for the world, to the advantage and prosperity of gods and men. . . . Now also, O mendicants, in a little while the Tathāgata (he who is like others) will pass away. In three months from now the Tathāgata will die. My age is accomplished, my life is done, leaving you, I depart, having relied on myself alone. Be earnest, O mendicants, thoughtful, and holy! Steadfast in resolve, keep watch over your own hearts! Whosoever shall adhere unweariedly to this Law and Discipline, he shall cross the ocean of life, and make an end of sorrow!"¹

The Chinese travellers Fah Hian² and Hwen Thsang³ visited Vaisāla, but the former did not describe the place with the minuteness of the latter, who records that the city "had fallen into ruin, but the circumference of the ancient foundations was upwards of 20 miles" He saw "the ruins of more than a hundred monasteries. The country was rich, the soil fertile, the climate equable, and the inhabitants were bland in their manners and contented with their lot. There were a few monasteries, but the inmates were little better than heretics"⁴ Hwen Thsang also describes six stupas, among which was one marking the spot where Buddha used to take exercise, another where he had announced his approaching *nirvana*, and a third over the relics of the half-body of his cousin Ananda.

Close to Besarh is the village called Balhira, where there is a lion pillar or *sinhasambha*, about 50 in height,⁵ which General Cunningham identifies with the stone column sur-

¹ *Phys. Dar. Is. op. cit.* p. 79.

² *Beal's Fah Hian* p. 96.

³ *Jules's Vie de H. T.* p. 135. *Mém. de H. T. t. I.* p. 381.

⁴ *Spence Hardy op. cit.* p. 213.

⁵ *Journ. As. Soc. Beng.* Vol. IV p. 128, *Arch. Surv. Rep.*, Vol. I, p. 55,

IN THE CABINETS IN THE RECESSES

In Cabinet No 1

Jamui

This place is the head quarters of a sub division of the Monghyr district, and lies five miles to the south-west of the Jamui station, on the East Indian Railway. A little to the south of it, there are the remains of an old Fort and large Stūpa, first described by Buchanan Hamilton,¹ but neither has been as yet properly examined.² The Stupa is 125 in diameter and 35 high, and Mr Beglar,³ who has given a plan of the mounds that occur on the spot, says the Stupa must be very old.⁴

Jt 1—Four terracotta medallions of Padmapāni, seated on a lotus throne with a nimbus behind the head. They appear to be all impressions from one die, and the upper margin curves forwards to a point, as if the idea were that the medallion represents a cobra's head with distended neck. There are some letters below the throne on which the figure sits, but Dr Mitra, who has been so good as to examine them for me, says that he can make nothing of them, and that they are not like anything Sanskrit he knows of.

The largest medallion measures 2" 7½ × 2". They were discovered in the remains of the great Stupa.

Presented by the Archaeological Survey of India, 12th August 1882

¹ Eastern India, Vol II p 51

² Cunningham Arch Surv I pl, Vol III p 16^o

³ Arch Surv Rep Vol VIII p 1^o0

⁴ Mr Beglar in his text describes the fort under the name of Indraple but in the late accompanying English report it is called Jamui fort.

Nalanda.

One of the most renowned places in Magadha, during the 7th century, was the famous monastery of Nalanda, which was resorted to by students from all parts of India and even from Ceylon. The site of this once great seat of Buddhist learning is at Bugaon,¹ a small village lying towards the east end of the Rājagūha valley, and seven miles (Cunningham) south west of the town of Bihar.² It has been described in detail, with its surrounding holy places, dagobas and relics, by Hwen Thsang,³ who arrived there in March 637 A D., and studied in its halls for some years. He also mentions some of the names of the teachers of his day, and informs us that it was called *Nalanto*, which has been verified by two inscriptions discovered on the spot by General Cunningham, and in which the place is called Nalanda.

The site of this ancient monastery, and of its adjoining six small monasteries or *muths*, has been examined by General Cunningham⁴ and on a more extensive scale by Mr. A. M. Broadley,⁵ lately of the Bengal Civil Service, and recently Counsel to Arabi Pasha.

Na 1—Two red earthenware jars of nearly the same size. The larger has a diameter of nearly 4" at the mouth, and a height of 12" 40, the lower end being rounded so that these vases cannot stand erect. They gradually increase in diameter from 7" below the mouth, where they have a width of 6", and from this point they are rounded off to the base.

¹ Buchanan Hamilton's Eastern India, Vol. I p. 95, Cunningham, Ancient Geography of India, 1871 p. 468.

² Arch. Surv. Rep., Vol. III, p. 145.

³ Julien's Hist. Vie de H. T., p. 119. Mém. de H. T., t. II, p. 41.

⁴ Arch. Surv. Rep., Vol. I, 1871, p. 29; *ibid.* Vol. VIII, p. 78, p. 81.

⁵ Ruins of the Nalanda Monasteries at Bihar, and Jour. Ind. Soc., Vol. XXI, Pt. 1, 1872, p. 299.

I have not been able to find any account of the discovery of these jars in the Archaeological Survey Reports beyond a passing reference to them¹

Presented by the Archaeological Survey of India, 8th August 1882

Gunamati

Mr Beglar² is of opinion that Dharāwat,³ the ancient name of which he says is traditionally stated to be Dharmapurā, was the site of the famous monastery which was erected as a solemn homage to the victory achieved in disputation by the Buddhist priest Gunamati over the Brahman Madhava⁴. This monastery, we are told by Hwen Thsang who visited it, was remarkable for its grandeur, and that it was known as the Gunamati monastery. The modern village of Dharāwat is situated on the slope of a range of hills of the same name lying immediately to the northward of the Barābar hills, from which they are distant only about half a mile. Near the village there are the remains of terraces, mounds, and chapels or temples, and which have yielded statues with the Buddhist creed, and probably also the three following medallions which are said to have come from Dharāwat, although the account of their discovery is not seemingly recorded in the reports of the Archaeological Survey. There are also the remains of a burial ground, and what the natives call a *kot*, or fortress.

Gi 1—A terracotta medallion, 6" 2 by 5" 10 by 1, with a representation of a god in relief surmounted by three umbrellas, one over the other, and to which three large

¹ *Of cat.*, p. 72

² *Arel Surv Rep Vol VIII p 37*

³ *Cun glam Arel Surv Rep. Vol I p 53*

⁴ *S Jalc & V m de H T t I p 431-432*

steamers are attached. There is a simple arched beaded border around the figure and an inscription below it. Dr Mitra has been so good as to decipher the inscription which, he says, reads thus —

“*Sakya tathagatasya buddhasya*” i.e., “of Sakya tathagata, the Buddha,” and the letters, he informs me, are of the Gupta type, and must date some time between the second and fourth centuries of the Christian era.

Gi 2 — Another and smaller medallion, circular, and measuring 3" 40 in diameter. There are two letters below the pagoda, and Dr Mitra, who kindly examined them for me, says they are *ta* and *bu*, the initials of Tathāgata and Buddha, but badly formed and reversed in stamping.

Gi 3 — Another like the last, but 2" 50 in diameter.

The three foregoing specimens were presented by the Archaeological Survey of India, 12th August 1882.

Bhula

This place is not marked on the maps,¹ but it lies 15 miles to the west north west of the town of Basti, in the district of that name, in the North-Western Provinces, and 25 miles north east from Fuzabad.

The ruins occur near a marshy lake, and they have been mentioned by Buchanan Hamilton.² They are locally attributed to the Tharus,³ a race whose origin is obscure, but who lay claim, like the Gorkhas whom, according to Mr E. Colvin, they somewhat physically resemble, to have been originally Rajputs, driven out from Chittor, and who sought shelter

¹ In the viith Vol. of the Gazetteer of the North Western Provinces p. 756 the ruins are said to exist beside the Bhula lagoon some 15 miles west of Basti, but in the map of the Basti district given in the volume no Bhula lagoon is shown so it is probably insignificant.

² East Ind. Vol. II p. 391.

³ *Op. cit.* Vol. II p. 311.

in the 'Iarai and thus became *Turns* according to General Cunningham. Mr Carlleyle¹ regards them as the descendants of the Sākya of Kapilavasthu, and believes that in the mounds of ruins around the lake of Bhulua, we have the site of the ancient city of Kapilavasthu, the birth-place of Prince Siddhattha. Mr Carlleyle, however, to establish his point, has to discredit the accuracy that has been generally attributed to the distinguished Chinese traveller, Hwen Thsang, by all the most competent authorities,² and this is what Mr Carlleyle says — "It is evident, therefore, that the estimate of the circuit of the palace at Kapilavastu, given in the travels of Huen Thsang, must be a gross exaggeration, and that the original estimate must more probably have been 4 or 5 li, which the Chinese copyists altered to 14 or 15 li, because they did not think that a circumference of 4 or 5 li was sufficiently grand for the palace of the royal father of such a great personage as Buddha!" This passage was written about 1,200 years after Hwen Thsang's visit to what, in his day, were regarded as the ruins of Kapilavasthu, a city which Mr Carlleyle himself says no longer exists 'and which was known to be totally and hopelessly ruined and deserted nearly 12 centuries ago' This lapse of time must have materially contributed to curtail the extent of the ruins and to efface what remained of the city, when Hwen Thsang visited it. Hwen Thsang's account³ may possibly be inaccurate, but the necessity to assume that the great traveller was so will not tend to establish Mr Carlleyle's vague guess regarding the site of Kapilavasthu.

Mr Carlleyle, however, has General Cunningham's⁴ autho-

¹ Arch Surv Rep Vol. XII p 141

² Max Muller—Buddhism and Buddhist Pilgrims 1857 p 1

³ S Julien's Vie de H. T. p. 126, Mém de H. T., t. I, p. 300 t. II, p. 306 Conf Beal's Foh. Huan p 85

⁴ Arch Surv Rep Vol. XII Introduction p 17

city in favour of his identification, who remarks—"Shortly after Mr. Carlleyle's discovery I visited Bhūla Tāl myself, and examined many of the localities mentioned in this Report I saw the *Sur lūā*, or "Arrow Well," the *Hāthi gadhe*, or "Elephant Pit," the *Lumbini* garden where Prince *Siddhārtha* was born, and the site of Koli, the birth-place of Mayā Devi, the Prince's mother. I also paid a visit to Koron dīh, the supposed site of Rāma-grāma, and to other places in the neighbourhood. The result of my examination was the most perfect conviction of the accuracy of Mr. Carlleyle's identification of Bhūla Tāl with the site of Kapilavastu, the famous birth place of Sākya Muni." To this list may be added "the tank in which the infant Buddha was washed, probably a tank to the south-west of Burhapāra Dīh." General Cunningham, however, in his *Ancient Geography of India*¹ had previously identified Nagar or Nagar khās "on the eastern bank of the Chando Tal, near a large stream named Kohāna, a tributary of the Rapti, and in the northern division of Oudh beyond the Ghāgra river, and therefore in Kosala," with the site of Kapilavasthu, and he then remarked "I am therefore quite satisfied that the absence of any extensive ruins at the present day cannot overthrow the very strong claims which Nagar certainly possesses to be identified with the ancient city of Kapila." General Cunningham, in those days, not so long ago (1871), made allowance for the ravages of time, but Mr. Carlleyle in 1879, ignores this consideration, and discredits the observer of 1200 centuries ago, when his measurements, of then crumbling ruins, do not agree with the vestiges of them that now remain.

The following objects which have been presented to this Museum by the Director of the Archaeological Survey of India, as Mr. Carlleyle's *finds* at Bhūla, consist of a number

of miniature articles of baked clay, broken *gharās*, *jallas*, lamps, and other utensils of baked clay, a few beads and some copper fragments, the class of objects found on the sites of old human habitations, and which are not necessarily of any great antiquity.

Some copper coins, however, were found, said to belong to the period of the Indo-Scythic king, Kanishka, who began to reign 10 A D., and others of the Sunga, or Mitra dynasty, and thirty-six have been presented to the Museum by the Archaeological Survey.

Ba. 1 —A rudely moulded male human head, 5" 10, in red clay, with a prominent nose and enormous ears, and probably a child's toy.

Ba. 2 —A head of a woman in terracotta. It is bound by a beaded fillet. The mouth is represented partially open with the tongue protruding. There are also large holes in the ears. It is probably part of a toy; size 3" 50. It may be the human female head in terracotta described by Mr. Carlleyle¹.

From the mounds of the Wiharas of the "Four Predictive Signs"

Ba. 3 —Another rudely made doll-head, about 4" long, and with enormous ears.

Ba. 4 —Another head, flat above, with large ears, length 3" 25, described by Mr. Carlleyle².

Ba. 5 —Another head about 1" 50 high.

Ba. 6 —Another, 1" 50 high, and extremely rude, like all the foregoing, and with a conical cap, described by Mr. Carlleyle,³ as "like an old baker or an old tavern keeper, with a conical night-cap."

¹ Rep Arch Surv Ind, Vol VII, p 163

² *Op cit*, p 163

³ *Op cit*, p 163

Ba 7 —A figure in relief, of a woman in red clay, but without the head Length 3' 50

Ba 8 —Another and similar figure, 3' 10 in length, wanting the head and feet, 1' 75 long

Ba 9 —The upper half 1' 75 long, less the head, of a similar figure

Ba 10 —The lower third, 2' 30 long, of a similar figure

Ba 11 —A figure of a bird in red clay, very rudely executed, and without the beak, tail, and legs, and measuring 3' 60

Ba 12 —The neck and head of a bird in clay, measuring 3' in length

Ba 13 —Cart-wheel of a clay toy, 2' 35 in diameter

Ba. 14 —Another wheel, 2' 30 in diameter

Ba 15 —Half of another wheel with spokes, diameter 3'

Ba 16 —A small spade shaped object, 1' 35 long \times 1' 80 broad, one side of the expanded portion with small dots

Ba 17 —A round hollow object with a circular opening on one side, and with three processes projecting outwards, one on one side and two on the other, like divergent limbs Length 2' 25

Ba 18 —A hollow, globular, red clay rattle with a short handle The globe is 2' 50 in diameter There is a small triangular hole with fractured edges at one side of it, but now filled up with paper, and inside the globe there are some small clay pellets

Ba 19 —A dwarf vessel of black clay but without its base It has the shape of an ordinary *gharā* It is about 2' 75 in diameter, 1' 40 across its mouth, and 2' 25 high It is probably a toy

Ba 20 —The globular portion of a dwarf red clay *gharā*, about 2' 25 in diameter, and 1' 75 high, but without the mouth.

Ba. 21 —Another, the mouth broken, and measuring 1' 75 in diameter, and 1' 80 high

Ba. 22 — Another miniature *ghara*, much less globular than the last, sloping downwards and outwards from the rim of the mouth, and then downwards and inwards. Diameter 2' 20. Width at mouth 1' 30, height 1' 90.

Ba. 23 — Another, with the mouth nearly equalling the greatest diameter. Height 1' 20, diameter 1' 25.

Ba. 24 — A red clay vessel 1' 50 high, 2' 50 in diameter, and with a mouth 1' 70 in width.

All the foregoing specimens may possibly be children's toys, but miniature clay vessels resembling the foregoing specimens of pottery have been found in the cromlechs, &c, of Southern India, at Buddha Gaya, and elsewhere, where they were unmistakably not the playthings of children, although there has hitherto been no satisfactory explanation of their diminutive size.

Ba. 25 — A circular, much depressed, clay vessel with a short narrow neck. Diameter 4' 50. height 2", neck 0' 40, diameter of mouth 0' 60. On the flat surface around the neck, there is a series of rosettes surrounded by a plain raised ridge, with a furrow on each side of it, and, external to these, there is a series of ornaments consisting of six groups, each being made up of two figures resembling lilies springing side by side from a common base. The vessel largely retains the red colour with which it was originally painted.

Ba. 26 — A circular, flattened vessel, with a raised mouth in the centre, surrounded by a depression. Diameter 4" height 1' 50. width of mouth 0' 90. It is probably a form of lamp.

Ba. 27 — A small, somewhat cup shaped vessel, 1' 50 high and nearly 2" in diameter at the mouth, which has a short, rude spout like the notch for the wick of a lamp. It has probably been a *chunagh*.

Ba. 28 — A small clay vessel, with a sharp crenated ridge

immediately above the base, and ornamented with cross lines. The vessel narrows upwardly from the ridge to the mouth, which is 1" in diameter the width at the ridge being 2" 25, and its total height 0" 90. There are four holes in the side below the mouth, and the bottom is nearly flat and as broad as the ridge.

Ba 29 —The dilated extremity of the neck of a vessel the centre of the disc like dilatation bearing a perforated, nipple-shaped eminence in its centre, the termination of the neck. Total length 2" 40.

Ba 30 —The cover of a vessel made of dark-blue clay.

This, and the foregoing fragments, with the exception of *Ba 2*, are stated by Mr. Carlleyle to have been obtained by him from the site of the bedchamber of Mahā Maja, in what he calls the citadel of Kṛpīvatthū.

Ba 31 —A fragment of a baked clay *ghara*, measuring 4" × 3" × 0" 40. The vessel was ornamented round the neck with impressions of circles, with an internal marginal line of bosses, a boss also occupying the centre of each circle. There was a raised line on either side of this series of rosette like figures, and, below the lowest line, there are a series of triangular figures *en creux*, and, below them, there seems to have been another ornament at intervals, consisting of horse shoe raised lines within one another. This fragment has been figured by Mr. Carlleyle.¹

Ba 32 —Another fragment, 4" 50 × 2" 50 × 0" 40, with rosettes alternating with a complicated figure. This specimen has also been figured.²

Ba 33 —Another fragment, 3" 75 × 1" 40 × 0" 40, similar to the last and also figured.³

¹ Arch Surv Rep, Vol XII, Pl XII fig 1

² Pl XII fig 2

³ Pl XII fig 3

Ba 54—Another fragment, 1' 70 × 1' 60 × 0' 25, with a small human figure in relief, with a curious scroll-like symbolic figure alongside of it. This is also figured ¹

Ba 35—A fragment, 2' 30 × 2' × 0' 25, of a clay vessel with an ornament similar to the outer devices on *Ba 22*

Ba 36—A fragment, 2' 40 × 1' 60 × 0' 25, ornamented with bosses in oblique convergent lines

Ba 37 and 38—Two other fragments one 1' 75 × 1' 50 × 0' 25, and the other 1' 60 × 1' 40 × 0' 25. Ornaments, rude superimposed squares and lines, side by side

Ba 39—The rim of a vessel, 4' 85 × 1' 50 × 0' 75 ornament, triangles with dots

Ba 40—The basal portion, or perhaps the lid of a clay vessel. The nodular handle is ornamented with fine striæ, and the sides of the base with vertical depressions, slightly dilated above and below, and higher up there are five crossed striæ height 1' 50, diameter 2' 50

Ba 41 and 42—Two handles of similar vessels, with striæ of the same character as that on *Ba 40*

Ba 43—A clay sinker for a fishing line or net, with a deep furrow around it for the cord

From the bedchamber of Mitha Maya, the mother of Buddha, according to Mr Carlleyle

Ba 44 to 47—Four fragments of clay bracelets the ornament consists of raised longitudinal lines, and lines of little bosses. This ornament exactly resembles that found on bracelets and on many ancient shields, &c, in the British islands ²

Ba 48 and 49—Two fragments of red clay bracelets ornament of short longitudinal and vertical raised lines, defined between longitudinal raised lines

¹ Pl XII fig 4.

² See Evans *Bronze Implements of Great Britain* fig 433

Ba 50 to 52 —Three small pieces of blue, white, and black glazed coarse pottery (50) $1'' 50 \times 1'' 25 \times 0'' 30$ (51) $1'' 90 \times 1'' 20 \times 0'' 25$ (52) $0'' 75 \times 0'' 95 \times 0'' 25$.

Ba 53 —A small fragment, $1'' 20 \times 0'' 40 \times 0'' 15$, of black glazed pottery with red lines

Ba 54 —A large clay bead, probably a line or net sinker, $1'' \times 1'' 20$

Ba 55 —A small, somewhat club shaped piece of clay, the shaft being lost length $1'' 75$, diameter $0'' 60$ at expansion

Ba 56 —A circular clay mould of a rosette-like figure, diameter $2''$

Ba 57 —An impression in clay of a lotus rosette like figure somewhat similar to the last. This disc has evidently formed the dilated end of a clay cylinder, probably an ear ornament

Ba 58 —The conical end of a clay cylinder carved over with concentric raised lines

Ba 59 —An entire cylinder, one end conical like the last, but with only very few raised concentric lines, the opposite end of the cylinder being the exact reverse, *i.e.*, concave with ridges. These four objects, *Ba 56 to 59*, if compared with the ornaments in the ears of the Mathura sculpture, *M 15 a*, *M 15 b*, and *M 15 c*, will be seen to have been ear ornaments, and it is possible that they were cheap ornaments like the clay necklaces made in the Upper Provinces in the present day, and made to resemble gold by being covered with *tab'aq* or gold leaf

Ba 60 and 61 —Two pieces of glass bangles one fragment slate coloured, of opaque glass, with a bright red line along the outer border bearing little yellow bosses the other, $1'' 5 \times 0'' 35 \times 0'' 12$, black internally greenish blue externally, with a black central line

Ba 62 —The circular lid of a small box or casket. It is $2'' 25$ in diameter, is made of stertite and has a small circular handle. The flat upper surface has a series of petals scratched

on it in imitation of a lotus rosette. From a well in the centre of a small building in what Mr Carileyle calls the citadel of Kaṇḍavatthu.

Ba 63 —A fragment, 1" 10 × 0" 90 × 0" 25, probably the lid of another steatite box.

Ba 64 —A slightly convex, nearly entire lid of another steatite box, 1" 75 in diameter, with the handle little more than a node surrounded by two grooved lines, the only ornament.

Ba 65 —A portion of the base of a small clay vessel 1" 80 × 1" × 0" 25.

Ba 66 —A fragment, probably of the handle of a clay vessel for carrying fire like *Ba 10*, or portion of a seal, dimensions 0" 75 × 0" 62 × 0" 60.

Ba 67 —A considerable portion of a stone disc that had a diameter of 4' 40, and a thickness of about 1. The centre on one side is marked by a small round hole, external to which is a circle of petals, beyond which are four distinct bands each about 0' 30 in breadth. The first consists of coarse radiating ridges, and the next three of oblique striæ, those of the inner and mesial band being nearly at right angles to one another. The external margin is ornamented with a central comb like band. The other side of the disc is made up of a series of little raised oblongs in parallel series.

Ba 68 —A steatite die, probably for making ear ornaments, consisting of a rosette on one side, like *Ba 56* and *Ba 57*, the opposite surface resembling the conical end of *Ba 59*.

Ba 69 —A small terracotta ornament resembling a leaf in its general form, but the broad base of the petiole of the leaf perforated transversely. One side is perfectly plain, but, on the other, the margin and midrib of the leaf are ornamented by a beaded line, and on the two halves of the leaf so defined, there

are four raised areas placed obliquely, and at the base of the leaf, there is a boss with a cup shaped depression. This object may have been the pendant to an ear, or some other ornament.

Ba 70—A clay representation of the head of a tortoise. Behind the head the neck portion is suddenly contracted, and has a hole in its upper surface for fixing it, in all probability, into a socket. Length 3' 25

Ba 71—A slab of slate, 3' 25 × 3' 50 × 0' 28, ornamented with two graved lines along the margin, and a figure at each corner, the centre of the slab being slightly concave.

Ba 72—A sandstone slab, about 4 square, one corner broken off. The greater part of the slab is occupied by a plain circle, between which and the corners there is a series of figures one within the other, resembling the outline of a *pipal* leaf.

Ba 73—A carnelian bead about 0' 45 in diameter, covered with little spots of white enamel let into it.

Ba 74—A carnelian bead 0' 25 in diameter.

Ba 75—A green glass bead, 0' 31 in length, and triangular in transverse section.

Ba 76—A fragment of a copper globular pendant, with a broad loop for attachment. Length 0' 90, diameter 0' 75.

Ba 77—Some iron fragments (*a*) perhaps portion of a *tālwar*, (*b*) the tip of a sword or dagger, (*c*) the hilt, (*d-e*) two four sided arrow heads, one of which is 4' 25 in length and the other 2' 50 inches long, (*f*) a small knife, (*g*) a little imperfect ring, (*g h*) two short rods with one end much dilated, one 3' 20 and the other 2' 75 in length, (*i-i*) twelve, chisel and nail like fragments, measuring from 4' 80 to 1' 70 in length, and (*u*) a hook, 1' 25 in length.

From the mound opposite to the north gate of the citadel of Kapilavasthu (Carleyle) ¹

¹ Arch. Surv. Rep., Vol. XII p. 161

Ba 78 (a—k) Twelve copper fragments consisting of one copper rod, 6 80 long, and eleven others with club shaped, or bulbous ends for painting the eyes with *surma*. The longest entire, and measuring 5 20 in length, and the smallest imperfect, 1 83 long

From the mound opposite to the north gate of the citadel of Kapilavatthu (Carlleyle) ¹

Ba 79—A metal ring, 0" 83 in diameter 0 25 in breadth, and about 0" 25 in thickness. It is divided in two, but the ends closely fit together. The ring is also slit in two through the whole of its circumference except for 0 13 at one end

From the vihāra over the bedchamber of Maha Maya (Carlleyle) ²

Ba 80—An ornamental iron hoop of a scabbard with its ring, and inlaid with gold

From the vihāra over the bedchamber of Maha Maya (Carlleyle) ³

Ba 81 (a—e) (a)—A cylindrical clay ear ornament with dilated disc like ends marked with concentric ridges like the Burmese *na lou g* of the present day. Length 0 55 diameter of disc 0 75 (*b—c*) Two, made of thin copper ribbons, one 0 50 long, and 1 63 in diameter across the disc, and the other 0 75, and with a diameter of 0" 90 as it is imperfect (*d*) a lead ornament of a similar description but open in the middle 0" 33 length 0" 50, diameter 0 85 (*e*) a lead ornament of the same nature as the first, but with the coils flattened, 0 53 × 0 25 × 1 ⁴

¹ *Op cit* p 163

² *Op cit* p 169

³ *Op cit* p 169

⁴ At page 2^o of the first part of this Catalogue I have referred to these ear ornaments as being found at Inlā as they were unlabelled and sent along with objects from Lalore which moreover was not designated from the present city of that name

From the mound opposite to the north gate of the citadel of Kapilavatthu (Cailleye) ¹

Ba 82 — A sandstone slab about 2.75 square, with a lotus rosette in its centre and a circle in its middle

From the ruins of the viihara over the bedchamber of Māha Māyā (Cailleye) ²

Ba 83 — An almost spherical perforated spindle whorl, but flattened, or rather concave at one pole. Its greatest diameter is 1 and its axis 0.83. It is made of baked clay. This specimen came without any history, but was associated with some objects said to be from this locality

Ba 84 — A much depressed baked clay whorl, concave between the poles and equatorial band, having a diameter of 1.30 and an axis 0.56 in length. It came associated with some specimens from Bhūila

Ba 85 — A small clay lamp, 1'80 × 1'60 × 0'63. The history the same as the last two specimens

Ba 86 — A clay cylinder, 1'70 long, dilated at its middle, and contracted above and below the dilatation, and slightly concave at each end, one end having a diameter of 0'95 and the other of 1'72. It was probably an ear ornament. The history is the same as the last specimen

Ba 87 — A rude clay disc, 0'90 in diameter, concave on one side convex on the other. The history is similar to the last specimen

Ba 88 — A clay band, tapering towards both ends, 1'25 in length, 0'30 in diameter at the middle, and 0'27 at the ends. The same history as the last specimen

Ba 89 — A fragment in clay, apparently part of a representation of an animal with an object mounted on its neck

Only the head and fore limbs remain, and the figure is most rude. Probably a toy. Length 1' 07, height 1' 10. The history is the same as the last specimen.

Ba 90—The head apparently of a rude figure of a parrot-like bird with a high crest. Height 1' 18, breadth 0' 40. History similar to the last.

Ba 91—A portion of a copper band bent at three places and evidently the binding hoop of some object. Length 2' 50, breadth 0' 30 and thickness 0' 03. The history is the same as that of the previous eight specimens.

Ba 92—A piece of iron, 3' 30 long, tapering to one end and expanding towards the other, but much laterally compressed, and expanded more to one side than the other. The history is the same as that of the previous nine specimens.

Ba 93—Portion of a spindle shaped object regarded by Mr. Carleyle as a "tree nail." It has been examined by Mr. Medlicott who pronounces the substance to be probably a decomposed product of a hard mineral.

Kośāmbi

Kośāmbi's nagar is a village on the banks of the Jumna about 81 miles above Allahabad, and General Cunningham has identified it as the site of the ancient city of Kośāmbi which was equally famous among Brahmans and Buddhists, and the capital of a once powerful State. The city was founded many centuries before the Christian era, and it is mentioned in the famous poem, the Rāmāyaṇa. The most distinguished Buddhist King of Kośāmbi was Udayana Vatsa, who is said to have been born on the same day as Prince Siddhattha who, while he had attained Buddhahood, spent two years of his life in the capital of Kośāmbi where a

red sandal wood statue was afterwards erected to his memory, and which has been described by Hwen Thsang¹

Numerous terracotta toys and figures have been procured by General Cunningham from the village. He states that most of them belonged "to the Buddhist period, as shown by the personal ornaments in the shape of Buddhist symbols." The figures however from Kosām that have been presented to this Museum, by the Archæological Survey, consist chiefly of terracotta toy carts and animal figures, with an almost equal proportion of rude terracottas of Brahmanical deities such as 'Śrī' Māladēvī, Pārvatī, Sārāswatī, Kālī, &c. These objects have therefore been placed along with the Brahmanical sculptures.

Kt. 1—There is, however, one terracotta head of a human figure, seemingly a woman, that is rather cleverly executed, although the workmanship is coarse. It has been placed among the Buddhist antiquities, because there is an ornament in the hair that may perhaps resemble a tiara, but it is so undecided that it might also be Brahmanical. Hanging from it, behind the ear, are two strings, doubtless representing silver filigree beads. The hair has a curl at the temple on each side as in some Bhārhut figures, and is simply brushed back over the rest of the head. The height from the chin to the vertex is 7"

No further particulars regarding the discovery of the head accompanied it than that it was found at Kosām.

Presented by the Archæological Survey of India, 11th August 1882, along with the following objects.

Kt. 2—A small terracotta head of a human female figure. From the chin to the vertex is 1" 50. The hair is divided down the middle and brushed back behind the ears a lock being brought down over the forehead. I have not observed

¹ S. Julien & Vie de H. T. p. 191. M. de H. T. t. 1 p. 283.

a similar method of dressing the hair in any of the other sculptures in the Museum

K: 3 —A clay lamp, 3' 80 long, 1' 75 deep, and 2' 60 broad. The body of the lamp forms a deep, nearly round cavity, with a spout projecting forward about 1' 50. The outside is ornamented with discs and lozenge shaped figures, arranged on the three panels on the body of the lamp. The discs have cup-shaped depressions in their centres, and the panels are separated from one another by raised areas containing these discs, and also dots. The beak or spout of the lamp, which is upwardly turned, has its sides similarly ornamented, and where the beak begins above, there is a similar disc on the upper surface of the lamp.

K: 4 —A spoon shaped stone lamp, with a broad handle, length 4' 30, breadth 2' 50, depth 1' 10.

K: 5 —A piece of steatite 3' 75 long, 1' 75 broad, and 1' 40 in depth. The upper surface is hollowed out into a trough, 2' 25 long, 0' 60 broad, and 0' 25 deep. On the flat surface, external to this trough, there is a hole on one side as if for the reception of a pin from the opposite half of the mould, for the stone appears to be such.

K: 6 —A piece of steatite consisting, as it were, of three superimposed discs, with a contracted portion below them and a cylindrical hole, but broken across. It may have formed the hilt to a handle of some kind.

Kanauj

In Cabinet No 2

The site of this ancient city is five villages on the west bank of the Kali Nadi, five miles above its junction with the Ganges, and 82 miles south of Fatehgarh in the Farrukhabad District, North-Western Provinces. It is of prehistoric

antiquity and, in early historic times, it was the capital of a powerful and extensive Aryan¹ Kingdom. It is mentioned by Ptolemy A.D. 140, as *Kanogisa*,² was visited by Fah Hian,³ A.D. 400—415, and in Hwen Thsang's⁴ time, 635—648 A.D., it was the most powerful State in Northern India, the sway of the Gupta dynasty extending from the base of the Kashmir hills to Assam, and from Nepal to the Narbadi. The name of Kanauj is a corruption of *Kanya kubja* "the hump-backed maiden," in allusion to the legend relating to the one hundred daughters of King Kusa-Nabha who were cursed by the Sage Vayu and became crooked because they would not comply with his licentious desires. In 1018, the city was taken by Mahmud of Ghazni, and in 1194 it fell before Muhammad Ghorī. It was at Kanauj also, that Humāyun was signally defeated by Sher Shah in 1540, driven from India and forced to renounce the empire of Babar.⁵ The architectural remains that now exist at Kanauj are chiefly Musalman mausoleums and the Jamā Masjid, the pillars and other parts of which, however, date back to the Hindu period, the mosque doubtless occupying the site of some famous Hindu or Jaina⁶ temple. There is also the Hindu shrine of Rājā Ajāipāl, probably as old as the beginning of the 11th century A.D. Besides these, there are numerous mounds of brick and pottery, and these are probably the sites of Buddhist and Brahminical buildings, such as the great

¹ "It formed one of the great traditional centres of Aryan civilization. Hinduism in Lower Bengal dates its legendary origin from a Brahman migration southwards from this city, circa 800 or 900 A.D." *Imp. Gaz. Ind.*, Vol. V, p. 204.

² Landlay's translation of the *Foë-kone-ki* p. 161, Cunningham *Arch. Surv. Rep.* Vol. I, p. 273. *Arch. Geog. of Ind.*, p. 376.

³ Beal's *Fah Hian*, p. 70.

⁴ S. Julien's *Vie de H. T.* p. 111. *Mém. de H. T.* t. 1, p. 244.

⁵ *Imp. Gaz. Ind.* Vol. V, p. 204.

⁶ Fergusson's *Hist. of Arch.* Vol. II, p.

stūpa erected by Asoka over the spot where Buddha delivered his discourse on the instability of human existence, and the other and smaller tope in which were deposited the hair and nails of the Great Teacher. It has been impossible however, satisfactorily to identify any of these buildings, neither has the site of the Monastery been determined, nor the sites of the two viharas or chapels, one of which contained a tooth of Buddha in a casket bejewelled with precious stones, and the other a record on its walls of all the leading events in the life of the Blessed One, until he became a Bodhisattva.

Aj 1—Part of a female human figure, 14 high from the waist to the knees, carved in red, white spotted sandstone the same as the Mathura figures, which it resembles in its art characters, and especially in the manner in which the texture, or folds of the cloth, is represented by fine transverse parallel ridges at intervals of 0·50 from each other, in the same way as in the Mathura sculptures, *M 5*, and *M 13*. The waistbelt is somewhat similar to that worn by *M 4* of the Mathura series, and the female figure has a chain pendant resembling a similar ornament in the *M 9* and *M 10*. The close approach that this sculpture makes in its details to those of the Mathura series, leaves but little doubt that it should be referred to about the same period. The left arm, half way to the elbow, remains, apparently holding a part of the loose portion of the garment. Mr H Rivett Carnac,¹ who discovered this sculpture, and has described it, says 'the hand is delicately chiselled, and the whole work has been finished *ad unguem*,' but the sculpturing of the hand appears to be very feeble and the thumb nail is an extremely crude piece of art. The wrist chain has an ornament in front, the exact equivalent of that which is to be found, on a large scale, in the

¹ Proc As Soc Beng 1879 July p 120

Gaur Brahminical sculptures, viz, a kind of elephant head, with pointed ears and with floral horns. In Gaur those monstrous heads performed the functions of gargoyles. The right side of the sculpture has been defaced, probably by the Muslims.

From a *dhara* or mound at Kanauj

Presented to the Asiatic Society of Bengal, by H. Rivett-Carnac, Esq., C.S., C.I.E., 2nd July 1879

Sankisa

On the Ajatashatru pillar of the Bharhut Stupa¹ ruling, there is a scene representing the descent of Buddha with Indra and Brahma from the Trayastrimsat heavens, after Buddha had preached his doctrine to his mother and to the dewas. It was at Sankisa or Kapitha that Buddha and the two gods made their descent to earth by the three ladders, and hence Sankisa was one of the spots of pilgrimage resorted to by all pious Buddhists. Both Fah Hian and Hwen Thsang² visited it, and according to the latter³ the foundations of the three ladders were in existence during his time, although buried in the earth and built over by devout kings who had erected three ladders resembling the original structures and had covered them with gems. These ladders were 70 feet high, and a vihara had been built over them containing statues of Buddha, Brahma and Indra. Fah Hian and Hwen Thsang state that Asoka had erected a lion pillar in their immediate neighbourhood, but the pillar which General Cunningham⁴ has identified

¹ Cat and Hand book Arch. Coll. I. M. Pt. 1 p. 17

² Beal's Fah Hian p. 6^o Julien's Mém. de H. T. t. 1 p. 237

³ *Op. cit.* p. 238

⁴ Anct. Geog. Ind. p. 363 Arch. Surv. Rep. Vol. I p. 271 Pl. XLVI
J. A. S. B. Vol. XI p. 22 Pl. IX none of the six objects figured on this plate are in this Museum. Ferguson's Hist. Arch. Vol. II p. 409 fig. 970 and for recent discoveries at Sankisa see Rivett Carnac Proc. As. Soc. Beng. 1879 p. 189 and Journ. As. Soc. Beng. Vol. XLIV p. 127 Pls. XIII to XV

with this Asoka monument to Buddha has its shaft surmounted by an elephant, and not by a lion, a discrepancy which General Cunningham explains by supposing that the elephant's trunk had already been broken off in the 5th century, and that the Chinese pilgrims did not distinguish the nature of the animal at the distance of the height of the pillar, say, 50 feet. But Fah Hian and Hwen Thsang record a legend about a lion pillar, and only one pillar has been found at Sankisa.

The village of Sankisa is in the Etah district of the North Western Provinces, and is distant about 43 miles south-east from Etah. The city of Sankisa was the capital of a large State in the 5th century B C.

Sa 1—The head, 14" from the chin to the vertex, of a colossal human statue, in all likelihood that of a woman, as the side lock of hair is present. A lock of the same nature will be observed in all the large female statues of the Bharhut railing, and the head dress has apparently much the same characters as in those figures, but the eyes are represented in an entirely different way, as they have the long oblique curve of the eyes of Mathura figures. In Bharhut figures the eyes are large and widely opened, a considerable surface of the eyeball being visible. The chin, large upper lips, and eyebrows of this head are features that occur in the Mathura figures of women, *e g*, *M 15 a*, and more or less in *M 15 b* and *c*. This figure is probably intermediate in date between the Bharhut sculptures and those of the Mathura Buddhist railing.

Mr Rivett Carnac, the discoverer of this head, however, remarks¹ that "the face is hardly Hindu and approaches in character to the carvings found in the Punjab, which are held to bear distinct traces of Greek influence," but a comparison

¹ Proc As Soc 1879 p 191

of this herd with those from Gāndhāra and Mathura shows the affinities to be towards the latter, but these also show Greek influence. Obtained at Behar, near Sankisa.

Presented to the Asiatic Society of Bengal by H. Rivett Carnac, Esq., C.S., C.I.E., 2nd July 1879.

Sa 2—A small bas-relief with a tenon above and below. The bas-relief measures 11" 50 × 7" × 0" 50. The subject is a man and a woman with a small attendant female figure on the right hand side of the latter. The woman has her left arm round the man's neck, her hand resting on his left shoulder. The man's head is bent to one side, his right hand holds up his garment, and his left hand is held downwards and forwards as if in the attitude of either indicating a want, or the absence of something. Both the female figures are represented nude with the exception of the ornaments, but the man is clothed, from the loins downwards, with a *dhoti*. The occurrence of these two figures together, the woman quite nude, with her ornaments, &c., as stated by Mr. Rivett Carnac, rendered somewhat in detail, and the man clad, would seem to indicate that the explanation I have given of the nude character of the Mathura female statues *M 15a* to *M 15c*¹ requires to be modified, and that women were purposely represented more in detail than any statue of Venus. The principal female figure might be the work of the artists who fashioned the statuettes of the Mathura dancing girls, as the details are almost exactly the same, and the figure is treated precisely in the same way as they are. The hair-dressing even, of the principal figure, is identical with that of the woman in the balcony of *M 15c*.

The ornaments in the ear lobes will be seen also to resemble those of these figures. In the background there is some

¹ Cat. and Hand book Arch. Pt. I p. 186

foliage, and it is interesting to observe that it is the same tree as in the Silenus group *M 1*, and which I have identified as *Saraca indica*. Mr Rivett Carnac found this sculpture, which must be as old as the Mathura railing and also probably Buddhist, under a tree at Sankisa, "where it was placed with other carvings and fragments of carvings near one of the chief shrines."

Presented by H. Rivett Carnac, Esq., C.S., C.I.E., 2nd July 1879

Sa 3—An irregularly shaped sandstone fragment, being the upper portion of a four-armed figure of Padmapāni. The left arms are wanting, also the lower half of one of the right arms, and all the figure below the waist. It has been carved in relief against a slab, of which the upper left hand portion remains, bearing one half of a nimbus consisting of a lotus medallion, external to which is the figure probably of Bhṛtī-tārā, the Singhāprajñamāyā of Padmapāni, seated on a lotus throne. In the elaborate head dress of Padmapāni is a seated figure of Amitābha Buddha, and, in the right hand that remains, there is a leafy spray and a rosary. There is an inscription on the left side, and Dr Mitra, who has been so good as to decipher it for me says, that it is the well-known verse "*Ye dhamma*," &c. There is also a character of some kind on two leaves of the lotus nimbus. The greatest height is 15" 00, and the greatest breadth 11" 00. The sculpture has been painted red anteriorly, which probably led to its being regarded as a terracotta, as it was sent as such to the Museum.

Presented by the Archaeological Survey of India, 8th August 1882

Sa 4—A medallion, 10" 75 in diameter and about 0" 75 thick. The centre is occupied by a plain circular area 3" 75 in diameter, around which is a raised ridge with a circular

band 1' 50 in breadth, external to it, consisting of conch shells resting on one another. This is succeeded by another band of about the same breadth with figures in groups of two, all the groups separated from one another by a star-like figure, with the exception of two groups. The first group is a seated man, with divergent legs and arms, holding an object in each hand, with a mythical animal alongside of him. To the left there is a horse, and above, two elephants, two boars and two birds, these last two groups being separated from each other by a star. The use to which this object was put is unknown.

Presented by the Archaeological Survey of India, 8th August 1882

Sa 5 —A lotus medallion in sandstone, 9" 75 in diameter, the centre occupied by a concave disc, 5" 75 in diameter.

Presented by the Archaeological Survey of India, 8th August 1882

Sa 6 —A slab of slate, 6' square, with a circular area in the centre, 3" in diameter, surrounded by lotus petals, each corner of the square being occupied by a figure resembling a *pipal* leaf cut *en creux*.

Presented by the Archaeological Survey of India, 8th August 1882

Sa 7 —A similar object 4" 75 square, each corner with a *pipal* leaf, and the petiole of which is opposed to the central circular area about 2" 30 in diameter. The remainder of the flat surface consists of an ornament of lines crossing one another while the marginal ornament is straight lines.

Presented by the Archaeological Survey of India, 8th August 1882

Sa 8 —A square similar to the preceding but measuring only 3" 80 and without the *pipal* leaves, the corners being occupied by concentric curved lines and one half circle of dots.

Presented by the Archaeological Survey of India, 8th August 1882

Sankara

The recent village of Sankara is situated on the right bank of the Ganges, 13 miles to the south east of Ramghat, in the Dibaī *pargana* in the Bulandshahr district of the North-West Provinces. It has been examined by Mr Cailleye of the Archaeological Survey,¹ who describes it as the site of an ancient city called Sankara, and founded, according to local native tradition, two thousand years ago, by Raja Ahada. Mr Cailleye describes the remains of an old Hindu fortress, the site of an ancient Hindu temple, some mounds probably Buddhist stupas, and bricks &c of the Muhammadan period.

Sa 1 — A small copper rod, 4" 75 long and 0" 10 in diameter dilated at one end into a club shape, probably a *surma* rod.

Presented by the Archaeological Survey of India, 8th August 1882

Indor Khara or Indrapūra

The Great Mound called *Indor Khara* is situated 8 miles south west of Aunpshahar on the Ganges, and is about 7 miles north-west from the Dhubhū station on the Oudh and Rohilkund Railway in the Gorakhpur district, North West Provinces. The tract of country now corresponding to the districts of Gorakhpur and Basti originally formed part of the ancient kingdom of Kosala, the capital of which was Ajodhya, and it was at Kasia in the Gorakhpur district that Gotama Buddha died. Mr Cailleye² regards the mound as the

¹ Rep. Vol. XII p. 15

² Arch. Surv. Rep., Vol. XII p. 36

site of an ancient city called Indrapurā,¹ and he observes "I had the good fortune to obtain a still more certain and absolute evidence of the antiquity of Indôr, by the discovery of an inscription on a *copper plate*² found in a nalla in the village of Indôr, dated," according to Dr. Mitra,³ who has translated it, "in the reign of *Skanda Gupta*, in the year 'one hundred and forty-six' of the era of the *Guptas*, which would be equivalent to about A.D. 224 or 225. This inscription is also important, because it mentions the actual ancient and original Sanskrit form of the name of Indôr no less than *three times* as *Indrapūra*." General Cunningham⁴ however believes he has discovered the initial point of the Gupta era to be A.D. 167—the year one, so that 146 years added to 166, the date of the inscription will be 312 A.D.

Mr. Carlleyle obtained numerous coins, some of them belonging to an older type than the coins of the Asoka period of which examples were found, so that the site is one of considerable antiquity. Eight silver and ninety-seven copper coins have been received from the Archaeological Survey.

A few of the more unimportant objects described in Mr. Carlleyle's report as discoveries made by him at Indor Khara have been presented to the Museum, but many of the objects,

¹ See Journ As Soc Beng, Vol. XLVIII, pt 1, p 275, Mr Growse, prior to the publication of Dr Mitra's translation of the Skanda Gupta inscription, had demonstrated in his Etymology of Local Names in Northern India, (Journ As Soc Beng, Vol XLIII, Pt. 1 p 324) by an application of the rules of the Prakrit Grammarian, Vararuchi, "that a Sanskrit word, such as Indrapurā must, in the natural course of phonetic decay, become Indor in the modern dialect."

² It is not stated in Mr Carlleyle's Report what has become of this copper-plate. It does not appear to have been presented to the Asiatic Society of Bengal.

³ Journ As Soc Beng, Vol XLIII, pt 1, pp 363—374.

⁴ Arch Surv Rep, Vol IX, p 21, *et seq* Vol X, p 1, *et seq*, and Appendix, and Vol XII, p 40. See Thomas on "The Gupta Era."

including the copper plate inscription, described by him in detail, have not been received ¹

Ir K 1—A fragment of a clay vessel, 6 × 4 50 × 0" 35, of irregular form and bearing an inscription

Ir A 2—Another inscribed fragment 3" 12 × 3 12 × 0 30 thick. This and *Ir K 1* have been made over to Dr Mitra, and his translation may be given in an appendix

Ir K 3—A small vessel for carrying fire, 2 75 in diameter at the mouth, and 1 75 high

Ir K 4—A pipe bowl, 2 high by 1 30 in diameter at the rim of the bowl, used for a *kuk/a*

Ir K 4 5—Two toy cart wheels, one 2" 12 and the other 2 30 in diameter. Objects of exactly this nature have been found at Kosām by the Archaeological Survey associated with the toys to which they belonged, so that there is no doubt regarding the true nature of the Kosām discs. Moreover, such discs, I am informed, are made at the present day for toy cart wheels

Ir K 6—A disc made of baked red clay, 1 50 in diameter and 0 50 in thickness. The circumference has a series of curved lines scratched on it, and on the margin there are short oblique lines, internal to which there is a string of ovals, the middle of the disc being occupied by a small figure resembling a wheel with many arms, a style of ornamentation I observe now in use on Sindh lacquer work. This example resembles

¹ It would have been as well had Mr. Carlleyle stated in Volume VII where the copper plate and other discoveries have been deposited, so that they might have become accessible to students of Archaeology and this remark is applicable to a very large proportion of the objects described in the Reports of the Archaeological Survey. It would be an advantage to Archaeology were the Survey to publish a list of the objects incidentally mentioned described and figured in the fifteen volumes of Reports stating whether the specimens sculptures coins &c mentioned in the Reports and in some instances figured were left in situ or if removed where they were deposited

one of the discs from Sankusa described and figured by Mr Rivett-Carnac¹

Ir. K 7.—One much compressed perforated spindle whorl of red baked clay. convex on each surface with a somewhat sharp equatorial band. It is 1' 30 in diameter and has an axis measuring 0' 65 in length.

Ir. K 8—A baked blue clay button, perforated in the centre, convex on one face, flat on the other, with the exception of the centre, which is concave around the holes. There is a grooved line internal to the margin. The vertical axis 0" 30, and its diameter 0" 90.

Ir. K 9—A baked blue clay object, somewhat resembling a large bead, 1' long and 1 02 in diameter, perforated longitudinally by a hole, wider at one end than the other, the latter end of the head being also slightly contracted and bearing a broad rim or neck. It resembles the object figured by Mr Rivett Carnac² and which he has compared to the bodies described by Schliemann as having the form of a "top or centre of a volcano."

In cataloguing a series of nets from various parts of Bengal, for the International Fisheries Exhibition, I observed a great variety of clay sinkers, and from my remembrance of them, it would be as well were objects like *Ir. K. 9*, compared with the sinkers used for casting nets.

Ir. K 10—Another large bead-like fragment 1' 28 long, tapering from the middle towards each end, and exactly resembling some net-sinkers of the present day.

Ir. K. 11—Another perfect clay net-sinker about 2' long, but compressed on two sides, another side retaining a groove for the cord of the net to which it was tied. This form is in use at the present time.

¹ Journ As Soc., Vol XLIX, Pt I p 135 Pl XIII, fig 7.

² *Op cit*, Pl XIV, fig 12

Ir K 12—A short blue clay cylinder dilated at each end Length half an inch, diameter across disc 0·75, probably an ear ornament fixed in a hole in the lobe of the ear

Ir K 13—Another blue clay fragment, one end broken off, and probably for the same use as the last

Ir K 14—Another and probably similar object, but only with one disc, length 0·62, diameter of disc 0·80

Ir K 15—A small blue clay fragment consisting of four bosses, 0·50 × 0·10 × 0·20

Ir K 16—Two clay beads marked by ridges between the poles, as in an *amlasila* ornament Diameter of one 0·50, of the other 2·42

Ir K 17—An irregularly shaped clay fragment, 1 × 0·86 × 0·60

Ir K 18—A small pentagonal pendant, with a loop for suspending it It has a breadth of 0·60, and a thickness of 0·18 One surface is perfectly plain, but the other is occupied in the centre with two nearly triangular figures in relief, placed side by side, and enclosed by a pentagonal raised line, and inside this is the raised line of the margin, but two sides of the former have five ornaments common to them It seems to be made of some composition as it cuts readily

Ir A 19—A bead, 0·66 in diameter, roughly made, apparently of some composition

Ir A 20—A nearly round, basaltic pebble, 1·65 in its greatest diameter, flattened and slightly concave at one part, as if it had been used as an implement of some kind, possibly a hammer

Ir A 21—A piece of a similar rock, of irregular form, but probably a fragment of an implement It measures 1 × 0·83 × 1·10

Ir A 22—Another wrought basaltic fragment, part of the

border of a circular implement or piece of a moulding. It measures $1'' 80 \times 0' 65 \times 0' 34$

Ir K 23—A steatite fragment, probably of the lid of a box. It measures $0' 50 \times 0' 48 \times 0' 22$

Ir K. 24—A square, probably of fossilized wood, measuring $0' 60 \times 0' 45$

Ir K 25—An oval of schistose rock, $0' 50 \times 0'' 40 \times 0'' 17$, flat on one face but with an ornament on the other too obscure to be made out

Ir K 26—About the half of an oval quartz seal that must have measured, when perfect, almost $0'' 95$ long by $0'' 75$ broad, and $0' 20$ thick. It has a lion headed figure of a man deeply and beautifully engraved on it, seated with his left arm resting on his right knee, the legs being bent and apart. A heavy chain passes over the right arm and leg, and hangs down towards the ankles, which however are not seen. A ring of some kind passes over the dorsum of the base of the thumb, and under the palm. Two cords are seen round the waist, and between the right arm and the chest they are tied in a round knot at the side. The lion's head has two rounded ears, flowing hair, numerous whiskers and bristles, and the tongue hanging out on the right side. The eyes are large and round, and there is an eminence between them, and the eyebrows are well marked. The way in which the details are worked out on this seal renders it probable that it was the work of an engraver influenced by Greek art. Mr Carlleyle, who has described this seal,¹ does not notice the two cords round the chest and regards their probable knot as the Greek letter θ and the initial letter of the engraver's name, which by an effort of imagination he considers "may consequently possibly have been *Thendkratés*" Under the tip of the

¹ Arch Surv Rep. Vol XII p. 45

index finger of the figure, there is an angular projection, in all likelihood one of the corners of the pedestal on which the figure is seated, but Mr Carlleyle sees in it the first letter of a Greek inscription, and the letter "Delta, or Lamda, or Alpha"

He further conjectures that the hypothetical inscription "may have commenced with the letter Λ L" and therefore "that the name on the seal may have been *Leonikos*, which would mean 'the lion conqueror,' and that the seal may therefore have belonged to a Greek or Macedonian officer" This supposition however is a puzzle to himself, as he cannot understand how a Greek seal came to Indor-Khera, where he did not "obtain a single genuine Bactrian Greek coin"

Ir K 27 —A glass seal, 0' 40 in diameter and 0' 10 thick, consisting of six lozenge shaped figures grouped together as a rosette, each having a round depression

Ir K 28 —A crystal bead 0' 29 in diameter

Ir K 29 —A rock-crystal ornament, probably a pendant It is more or less triangular in section and has a series of facets cut on it longitudinally, and it tapers to one end rather abruptly Length 1' 40, maximum thickness 0' 49 This specimen was received along with some other objects from Indor Khera

Ir K 30 —Twenty six cut rock-crystal beads of various forms, the largest 1' 14 in length Received along with some objects from Indor Khera

Ir K 31 —A rock crystal disc, 0' 88 in diameter and 0' 33 thick Only one face being thoroughly polished it was probably set in a socket Received along with some other objects from Indor Khera

Ir K 32 —Two cut yellowish rock crystal pendants Received with some other objects from Indor Khera

Ir. K. 33 —An amethyst bead 0" 58 long and 0" 40 in diameter. Received along with some other objects from Indōi Khera.

Ir. K. 34 —Forty-one plain carnelian beads of various forms, round, square, oval and cylindrical, the largest measuring 0' 65 in length and 0" 50 in diameter. Received along with other objects from Indōi Khera.

Ir. K. 35 —Nine carnelian beads enamelled with white lines in various figures. The beads are round, polyhedral, disc-like, oval, and lozenge-shaped ¹. Received along with some other objects from Indōr Khera.

Ir. K. 36 a-e —A small carnelian bead *a*, in the form of some animal which Mr. Carlleyle ² takes to be a horse, *b* & *c* two laterally compressed ovals, one 0" 60, and the other 0" 55 in length, *d* a square 0" 56, and *e* a lozenge-shaped figure 0" 59, all apparently ornaments.

Ir. K. 37 a.-e. —Five cut garnets, two oblongs, one, *a*, 0" 50, and the other, *b*, 0" 36 in length, and three ovals flattened on one side, one, *c*, plain 0" 38 long, and two, *d-e*, with the carved surface or facet on both 0" 38 in length. Received along with some other objects from Indōr Khera.

Ir. K. 38 —Twelve rough garnet beads, the largest 6" 60 long. Received along with some other objects from Indōr Khera.

Ir. K. 39 —Fifty-three onyx beads, the largest 1" in length, 0" 40 in diameter. Received along with some other objects from Indōr Khera.

Ir. K. 40 —Fourteen agate beads, one enamelled with black lines. They are round, oval, cylindrical and oblong. The largest is 1" 10 long by 0" 78 in diameter. Received along with some other objects from Indōi Khera.

Ir. K. 41 —A small agate disc, convex on one side and flat

¹ Conf Theobald Proc As Soc Bang 1869 p 253 Pl vi, Oldham, *ibid*, p 227 Pl v. Pivitt Carnac, *Op cit* p 130, Pl xiv, fig 19.

² Arch Surv Rep, Vol XII, p 46.

on the other, 0"·49 in diameter and 0"·22 in thickness. Received along with some other objects from Indōr Khera.

Ir. K. 42.—A large bead of green quartzite, 0"·62 long, and 0"·82 in breadth. Received along with some other objects from Indōr Khera.

Ir. K. 43.—Three stone beads.

Ir. K. 44.—A black stone polyhedral bead.

Ir. K. 45.—A semilunar stone pendant, imperfect, one side broken off, 0"·45 \times 0"·41 \times 0"·16.

Ir. K. 46.—One pendant and eight beads of lapis lazuli. The pendant is 0"·96 long, 0"·34 in maximum diameter at the lower end but tapering towards the upper end; one bead is oblong 0"·80 \times 0"·52 \times 0"·25; six others are ovals, the largest being 0"·78 \times 0"·37, and one is cylindrical, but only 0"·15 \times 0"·22 in dimensions.

Ir. K. 47.—Thirteen glass ornaments of various shapes and colours.

Ir. K. 48.—Thirty-three glass beads of different forms and colours.

Ir. K. 49.—Five black glass beads, three of these inlaid with white enamel.

Ir. K. 50.—Four artificial beads inlaid with enamels of various colours.

Ir. K. 51.—A boss of black glass, 0" 95 \times 0"·72.

Ir. K. 52.—Two flat glass fragments of the same character, 0"·15 in thickness, coloured alternately green, red, white, black, and white. They have evidently formed part of a circular object, probably a bracelet. The small fragment has only the red, white black and white. The outer border in both is ornamented. The largest measures 1" \times 0"·90, and the smaller 0"·69 \times 0" 50.

Ir. K. 53.—A fragment, 0" 79 \times 0"·50 \times 0"·39, of a yellow glass bangle ornamented with purple lozenge-shaped figures covered with white drops.

Ir A 54—A fragment $2'' \times 0'' 75 \times 0'' 16$ of a glass bangle. There is a broad rim (imperfect) along one margin, $0'' 55$ in breadth, and a narrow one along the other margin, $0'' 25$ in breadth. The narrow rim and the body of the bangle are black, but the broad rim is coloured alternately pale green, red and yellow, and on its under surface black, yellow, black and yellow.

Ir K 55—A spindle shaped object made of bone, $3'' 10$ in length and $0'' 30$ in its greatest thickness. Both ends are pointed, but one has been carefully finished and smoothed off while the other has not, a fact that does not support Mr. Culley's supposition that it is a "*tree nail*" for joining planks¹. It is more probably a borer or arrow head.

Ir K 56—Another, but apparently made of calc. tuff and similarly finished with the last. Length $2'' 70$, greatest thickness $0'' 40$.

Ir K 57—A flat pointed, smooth piece of bone, $1'' 70$ long, $0'' 75$ in its greatest breadth, and $0'' 15$ thick². On one face near the tip there are four parallel cross lines, and behind them two longitudinal lines of circles, each circle $0'' 12$ in diameter with a central cup shaped depression in each, $0'' 05$ in diameter. There are five such circles in one line and three in the other. This is only a fragment of some instrument; the rings with the cup shaped depressions recall the allied figures on barrow stones in India and Scotland.

Ir A 58—A bone disc³ $0'' 70 \times 0'' 65 \times 0'' 20$, with five circles, and with an inner circle and a dot.

Ir A 59—Thirteen shell beads of various forms, some round, others elongated, and a few flat.

Ir A 60—One lac bead $0'' 54$, long.

Ir A 61—Ten fragments of shell bracelets.

¹ Arch. Surv. Rep. Vol. XII p. 47. ² *Op. cit.* p. 46.

Ir K 62—Another similar fragment from the skeleton mound

Ir K 63—Two other fragments of shell bracelets

Ir A 64—A nearly square piece of shell, 0' 89 × 0' 15 in thickness, with two small copper rivets and inscribed with some characters on the inner concave face¹

Ir K 65—A long handled copper ladle,² the spoon portion imperfect, length of handle 6' 50, longitudinal diameter of spoon portion 1' 50

Ir K 66—A copper human figure³ less the arms and head, height 2' 60

Ir K 67—A brass ornament, described by Mr Caillete as "a brazen key, with a handsome ornamental handle, shaped exactly like a lyre"⁴

Ir K 68 (a) (b)—Two copper rods, one round hooked at the end, the other flattened (a) 2' 50 long and 0' 10 in thickness (b) 1' 60 long and 0' 10 thick

Ir K 69 (a) (c)—Three other copper pieces, (a) with a round head and measuring 0' 90 long, and 0' 10 thick, (b) a part of a *surma* rod, 1' 63 long, and (c) a miniature chisel, 1' 35 long, 0' 10 broad, and 0' 02 thick

Ir K 70—Another fragment of a *surma* rod, 1' 70 long

Ir K 71—A Hindu ascetic's brass finger-ring, external diameter 1' 65 The ornamentation consists of raised lines. It is called *munira* in Hinlustrani

Ir A 72—Another ascetic's ring, much smaller, external diameter 0' 85

Ir K 73—Three brass fragments of toe rings dome shaped and bossed

¹ *Op cit* Vol VII p 51 foot note.

² *Op cit*, p 46

³ *Op cit*, Vol XII page 46.

⁴ *Op cit* page 46

Ir K 74—A nearly perfect finger ring and five fragments

Ir K 75 (a)-(b)—The upper portion of two brass toe rings, (a) 1" 80 long, and 0" 72 broad, (b) 1" 68 long and 0" 60 at the middle. These toe-rings exactly resemble those of the present day

Ir K 76—A concave disc with serrated border, probably portion of an ear ornament, diameter 0" 90

Ir K 77—A brass bracelet or ring gradually dilating to its ends which are close together. In its form it approaches some of the ancient torques and bracelets found in Britain. Greatest diameter 3", lesser diameter across opposed ends 2 50, thickness of ring 0' 45 \times 0 30. Diameter of dilated ends 0' 70 \times 0" 60

Ir K 78 (a) (c)—Two fragments of a brass bangle, with a beaded ornament like many bangles of the present day

Ir K 79—A fragment of another brass bangle. The ornamentations consist of oval cup shaped depressions placed side by side and separated transversely by intervening ridges

Ir K 80—A portion of a plain brass bangle

Ir K 81—Three small copper fragments of personal ornaments

Ir K 82—A small lead drop, and three small copper fragments of personal ornaments

Ir K 83—A small horse shoe shaped piece of lead, length 0" 50, thickness 0" 17

Ir K 84—A piece of a small brass ring

Ir K 85 (a) -(c)—An iron fragment and two copper fragments, one of the latter with a flat semi circular dilatation, 0" 75 in diameter

Ir, K 86—A small brass object ornamented similarly to the last, 85, c, but smaller and longer, and an imperfect brass disc 0" 70 in diameter

Ir. K. 87 a—c.—A small pendant, shaped like a clay lamp and two brass fragments of ornaments, one perforated.

Ir. K. 88 a—d.—Two fragments of buttons, one copper, the other brass; a copper compressed cone 0"·45 high, and a small copper ornament.

Ir. K. 89.—A brass buckle, very recent. Length 1" 65, breadth 0"·87.

Ir. K. 90.—Portion of a small copper cylinder for containing a charm, either worn round the neck or on the arm.

Ir. K. 91.—A brass bead 0"·30, and two others smaller.

Ir. K. 92.—A disc 1"·35 in diameter having a raised centre, with a conventional floral device and a beaded margin, the margin, however, is imperfect.

Ir. K. 93.—Some fragments of a small copper vessel.

Ir. K. 94.—Two small pieces of copper sheeting.

Ir. K. 95.—An iron disc, perforated in the centre and concave, probably the ornament of the handle of a sword.

Ir. K. 96.—An iron ring with a knob on one side and a projecting rod on the other, with its free end split.

Ir. K. 97.—Two copper fragments, one probably a portion of a lock.

Ir. K. 98.—A piece of iron, probably the handle of a knife.

Ir. K. 99.—Two small iron fragments.

Ir. K. 100.—A piece of iron with two lateral projections on each side.

Ir. K. 101.—Four iron fragments of an implement of some kind, curved and rounded.

Ir. K. 102.—Some copper and iron fragments.

Ir. K. 103.—Some fragments, probably of a bracelet made of layers or ribbons of lead pressed together. The lead has been converted into carbonate and red oxide, and has been tested by Mr. F. R. Mallet of the Geological Survey.

Bulandshahr

In Cabinet No. 3

This district of the North West Provinces lies between the Jumna and Ganges, and is bounded on the north by the Mirath district, and on the south by the Aligarh district. According to the local traditions of the inhabitants, it formed part of the Great Pandava kingdom of Hastinapura.

The capital of the district is also known as Bulandshahr, but its ancient Hindu name is Baran. It is situated on the west bank of the Kālī Nadi, a tributary of the Jumna, and consists of an upper and lower town. The latter was founded in 1824, but the former occupies a very ancient site that has yielded coins of Alexander the Great and the Indo Bactrian Kings of Upper India, bearing Greek and Pali inscriptions. Baran would seem to be a corruption of the Sanskrit *barana*, a hill fort or enclosure,¹ and, according to the legends of the natives, it derived its name from a Raja Ahubaran, whose name Mr. Growse supposes means 'snake fort' or 'Naga fort,' in the same way that Ahichhatra means snake canopy.

Outside the town of Bulandshahr, there is a plateau of high ground known as Moti Bazar, and Mr. Growse, in the course of having it levelled, in 1881, for a public garden to be called the Moti Bagh, laid bare great masses of brickwork walls and pavement, and numerous objects which he at first described² as vases, but afterwards identified, in all probability correctly, as finials or pinnacles of miniature Buddhist stupas.³ He also discovered a Buddhist baked clay seal which he supposes to be as old as the 5th or 6th century A.D., and a

¹ Growse Journ. As. Soc. Beng. Vol. XLVIII, Pt. 1 p. 271. Pls. VIII to X.

² Proc. As. Soc. Beng. 1881, 1, 113.

³ *Op. cit.* p. 120.

Buddhist sculpture with an inscription in characters of the 8th century A.D.

On the opposite side of the Kālī Nadi, and 900 yards from the town, is the site of the tomb of Khwāja Lāl Ali who is revered as a martyr and popularly known as Lāl Barani, and from it Mr. Growse obtained two much effaced and imperfect inscriptions, one of which dates from A.D. 1224.¹

Gold, silver and copper coins have been obtained by the Archæological Survey, and of these one gold coin, ten silver, and forty-four copper coins have been received by this Museum from the Archæological Survey of India.

Br. 1.—A well-baked brick, measuring 19" × 11" × 3"·25. Mr. Growse remarks in describing this brick, "most of them are marked on one side with two lines drawn by the workman's fingers in the damp clay, and they are, I should say, of great antiquity."

From excavations in the Moti Bazar, now Moti Bagh, Bulandshahr.

Presented to the Asiatic Society of Bengal, 1st June 1881, by F. S. Growse, Esq., C.I.E.

Br. 2. a-f.—Six finials or pinnacles of miniature stupas made of a hard-burned clay, three of black, one of grey, and two of reddish clay. The largest (*a*) is of black clay, 9"·30 in height × 5"·25 in diameter. It resembles the cone of a coniferous tree² in its oval form, and in the scaly-like brackets covering

¹ Journ. As. Soc. Beng., Vol. XLVIII, pt. 1, p. 273.

² I met with the accompanying interesting note, bearing on the sacred character of the fir-cone, in "Nasmyth's Autobiography," recently published, and I cannot refrain from introducing it here, as it seems probable, in view of the facts mentioned by Nasmyth, that these coniferous finials were borrowed from the Greeks.

"In connection with the worship of the Sun and other heavenly bodies as practised in ancient times by Eastern nations, it may be mentioned that their want of knowledge of the vast distances that separate them from the earth

it, and there is a short round stem, as in all, perforated below, the cone itself being hollow as is the case in all other finials, (b) is also black and cone-shaped, and with the characteristic markings, but they are restricted to areas around the base and middle, and do not extend to the apex, from which four narrow raised bands radiate downwards, and between each of them there is a band of arrow-like lines in concentric series, a similar band being prolonged downwards from the end of each raised band, (c) is also black, and its ornaments consist of parallel raised lines running towards the apex with an intervening line of lozenge-shaped figures produced by zigzag lines

led them to the belief that these bodies were so near as to exert a direct influence upon man and his affairs. Hence the origin of Astrology, with all its accompanying mystifications, this was practised under the impression that the Sun, Moon and Planets, were near to the earth. The summits of mountains and 'High Places' became 'Sacred,' and were for this reason resorted to for the performance of the most important religious ceremonies.

'As the 'High Places' could not be transported to the Temples, the cone bearing trees, which were naturally associated with these elevated places, in a manner partook of their sacred character, and the fruit of the trees became in like manner sacred. Hence the fir cone became a portable emblem of their sacredness, and accordingly, in the Assyrian worship, so clearly represented to us in the Assyrian Sculptures in our Museums, we find the fir cone being presented by the priests towards the head of their Kings as a function of beatification. So sacred was the fir cone, as the fruit of the sacred tree that the priest who presents it has a reticule shaped bag, in which, no doubt, the sacred emblem was reverently deposited when not in use for the performance of these high religious ceremonies.'

"The same emblem 'survived' in the Greek worship. I annex a tracing from a wood engraving in *Fellow's Researches in Asia Minor*, 1852 (p. 175), showing the fir cone as the finial to the staff of office of the Wine god Bacchus. To this day it is employed to stir the juice of the grape previous to fermentation and so sanctifying it by contact with the fruit of the Sacred Tree. This is still practised by the Greeks in Asia Minor and in Greece though introduced in times of remote antiquity. The fir cone communicates to most of the Greek wines that peculiar turpentine or resinous flavour which is found in them. Although the sanctification motive has departed the resinous flavour is all that survives of a once most sacred ceremony, as having so close a relation to the worship of the Sun and the heavenly bodies"—*Op. cit.*, pp. 412-3

crossing each other; this one, and also (*b*) have been distended in shape in the soft state by pressure, so that (*c*) especially is out of all form; (*d.*) to (*f*) are conical, and pointed, with encircling plain and crenated bands and areas, and oblique lines and more complicated ornaments.

A small finial, resembling the foregoing, had been presented by the Archæological Survey of India, from Manikiala.

From the Moti Bazar, now Moti Bagh, Bulandshahr.

Presented by F. S. Growse, Esq., C.I.E., to the Asiatic Society of Bengal, 1st June 1881.

Nāgar.

The recent town of Nāgar, and the heap of mounds that occur near it and mark, according to Mr. Carlleyle,¹ the site of an ancient city that was really "destroyed by some sudden catastrophe," is situated in Eastern Rajputana, and about seventy-two miles south and slightly east of Jaipur. It lies on the eastern side of the Karkota range of hills, and the site of the ancient city occupies "a conspicuous elevated tract of ground, comprising an area of nearly four square miles, composed of extensive lofty mounds or *tilas* forming long ridges, which are strewn with fragments of ancient bricks of large size, and covered with trees and jungle, rising out of a flat, almost treeless plain, and situated about four or five miles to the east of the nearest part of the Karkota range."

Local tradition makes the founder of Nāgar a contemporary of Krishna, and Mr. Carlleyle does not consider it preposterous to claim an antiquity for it of one thousand three hundred and fifty years before the Christian era, and he observes, "surely that which is allowed for Kanauj may also be allowed for Nāgar!" Mr. Carlleyle also remarks that the "demoniacal

¹ Arch. Surv. Rep., Vol. VI, pp. 162—195, Pls. XXII and XXIII.

friends or relatives or congeners of the demon Kāl' the demon enemy of Krishna who was destroyed by Machhakaṇḍa, the Raja of Nagar, had had their revenge on the Raja at some time, for the tradition asserts "that the city of Nagar, with all its inhabitants, was destroyed by a terrific shower of ashes produced by some demoniacal agency" Mr Carlleyle also observes, "I believe, therefore, that the city of Nagar may have been destroyed by some volcanic convulsion, such as an earthquake, accompanied by thunder and lightning and a tremendous hurricane of wind bringing either thick clouds of dust, or perhaps volcanic ash along with it"

The evidence, however, which Mr Carlleyle has as yet adduced for the foregoing hypothetical catastrophe, is so unsatisfactory, that it need not be considered here The site of the city has yielded an immense number of coins, in the course of Mr Carlleyle's researches, indeed nearly six thousand, of which "about two thousand two hundred and ninety six were worth keeping"

The characters on the latter coins were very ancient, and belonged to no less than forty different Kings, and General Cunningham says that some of them had inscriptions in Asoka characters which he reads thus —

Majhimikaya Sbi janapadasa

(Coin) of the Majhimikayas of the country of Śb

The majority of these coins, and of which six hundred and ninety three were presented to this Museum, bear on them Buddhist symbols representing the Bodhi tree and Chakra

The objects that follow illustrate the general character of the ' finds' obtained at Nagar

They were all presented by the Archaeological Survey of India 11th August 1882

Ar 1—A baked clay disc 1 75 diameter and 0 50 in thickness

Nr. 2.—A baked clay disc, with a hole in its centre and resembling the wheel of a toy cart. Broken at the edge: diameter 1"·85.

Nr. 3.—A small baked red clay disc, slightly convex on one side and concave on the other: diameter 1"·26, thickness 0"·30.

Nr. 4.—A hollow cone of baked clay, with a rim round its base: height 1"·30, diameter at base 1"·30, probably the pinnacle of a miniature pagoda.

Nr. 5.—Part of the handle of a clay vessel, with a somewhat rude scroll-device. Length 2"·10, thickness 0"·80.

Nr. 6 (a-d).—Four small fragments of glazed pottery, turquoise-green, pale-green, blue and olive.

Nr. 7-15.—Nine spindle whorls of two kinds: *a, b*, conical: *c-h* not so highly conical, and *i* seemingly a fragment ground down at the apex. They are all made apparently of clay.

Nr. 16.—A fragment of plaster and terracotta, 1"·10 × 0"·80 × 0"·50.

Nr. 17.—A clay bead, with broadly ribbed sides: diameter, 0"·65.

Nr. 18. (a-b).—Two pebbles, one oval and compressed, measuring 1"·73 × 1"·50 × 0"·70, and the other nearly round and measuring 1" × 0"·52. They are probably sling stones.

Nr. 19. (a-h).—Two perfect and five imperfect stone marbles, used by Indian children of the present day as toys: the largest 0"·72 in diameter.

Nr. 20.—A piece of gneiss, measuring 2"·30 × 1"·65 × 0"·80. The stone was forwarded to the Museum by the Archaeological Survey of India with reference to the destruction of Nāgar by volcanic ash. I have shown the stone to Mr. Medlicott, the Director of the Geological Survey of India, who informs me that it is ordinary gneiss, and that there is nothing remarkable about it.

Nr 21 —Six agate beads, round and cylindrical and transversely spindle shaped, the largest 1' 60 long, and 0' 53 in diameter

Nr 22 —Twenty agate, yellow carnelian, and other white stone beads, and eight fragments

Nr 23 —One hundred and twenty three carnelian beads, wholly and partially made, and broken The condition of these beads would indicate that they had marked the site of a lapidary's workshop

Nr 24 —Three fragmentary beads of carnelian, inlaid with white enamel

Nr 25 —Thirteen onyx beads, spherical, oval, elongated and round

Nr 26 —Forty rock crystal beads of different forms, wholly and partially made, and broken

Nr 27 —A broken amethyst bead, 0' 45 in diameter

Nr 28 —Fifteen garnet beads some of them broken

Nr 29 —Five green stone beads, one long and four round

Nr 30 —A flat, somewhat vase shaped purple stone bead 0' 45 x 0' 40 x 0' 12

Nr 31 —A small pale green stone bead, short, laterally compressed and broad it measures 0' 17 x 0' 16 x 0' 40

Nr 32 —Two polyhedral beads, green agate and blood-stone one 0' 45 in diameter and 0' 39 long, and the other 0' 40 in diameter and 0' 30 in length

Nr 33 —A blue stone bead of lapis lazuli (?) 0' 30 x 0' 16

Nr 34 —One half, or nearly so, of an elongated spindle-shaped bead 0' 56 x 0' 40

Nr 35 —Twelve fragments of black and blue glass bracelets

Nr 35 —Ninety-six glass beads, and some fragments, chiefly dark-blue, but there are some pale blue and a few green beads Nearly all are round One bead differs from all the rest, being apparently painted in blue, red, black and white

lines, the majority of the lines being black and longitudinal. I have never observed another example of a bead of this kind.

Nr. 37.—Two flattened glass beads, one dark bluish-green and the other nearly colourless, without a tint of green.

Nr. 38.—Twenty-three fragments of what may be melted glass, or natural obsidian. These specimens were sent along with the other objects from Nāgar in illustration of Mr. Carlleyle's supposition that he has in Nāgar discovered another Pompeii destroyed by volcanic ash, but Mr. Carlleyle's first idea seems to be the more acceptable of the two, *viz.*, that on the spot iron and copper had been smelted, and *lanch* made there in ancient times.¹ Associated with this obsidian, real or artificial, are some fragments of bracelets, *Nr. 35*, apparently made of the same black glass.

Nr. 39.—A bit of tourmaline, $1^{\circ}20 \times 0^{\circ}60$, nearly round. This may be a portion of the "hard, glassy black stone" picked up by Mr. Carlleyle at Nāgar, and "which was very like jet." I am indebted to Mr. F. R. Mallet of the Geological Survey for the identification of this mineral, and for verifying his diagnosis by testing it.

Nr. 40.—A fragment of a yellowish steatite vessel.

Nr. 41.—A fragment of the rim of a steatite vessel.

Nr. 42.—Another fragment of a steatite vessel.

Nr. 43.—A narrow elongated fragment of black stone, with some rudely graved ornamental lines on one surface. Length $1^{\circ}60$: breadth $0^{\circ}52$: thickness of $? 0^{\circ}25$.

Nr. 44.—Thirty-two small shell beads, of various forms.

Nr. 45.—Thirteen ivory and bone beads, disc-like, oval and round.

Nr. 46.—A small oblong plate of shell, $0^{\circ}60 \times 0^{\circ}52 \times 0^{\circ}09$, with two figures of fish engraved on it, with a small hole in each of the four corners.

¹ *Op. cit.*, Vol. VI, p. 170.

Nr. 47 —A few small fragments of mammalian bones.

Nr. 48.—A seed used as a bead¹

Nr. 49 —A gold bead, 0" 20 in diameter

Nr. 50 A small fragment of some composition, covered with a thin plate of silver

Nr. 51 —A button, 0" 55 in diameter, made of some composition, and covered with a thin plate of silver which is continuous with the loop for fastening the button

Nr. 52 —Thirty-five small fragments of copper finger and toe-rings and other ornaments

Nr. 53 —Four fragments of copper *sarua* rods

Nr. 54 —A thin band or ribbon of copper with a looped and bossed ornament.

Nr. 55.—A rude iron bead.

Nr. 56 —A lead nail, 0" 85 long.

Nr. 57.—Two halves of brass finger rings.

Nr. 58 —A brass rattle pendant of a woman's anklet

Nr. 59 —Five fragments of brass rods.

Nr. 60 —Three fragments of plain brass ring bangles

Nr. 61 —Eleven brass fragments of ornaments, finger and toe-rings, &c

Nr. 62 —Two non fragments of ornaments

Nr. 63 —Three small brass nodules or smelting drops

Nr. 64 —Three fragments of brass ornaments, finger-rings, &c

Visulpūr.

According to the map which accompanies Mr Culley's² account of this site, it is situated about 160 miles to the south-west of Agia, and about 65 miles to the south east

¹ Dr G King has kindly undertaken to examine this seed, and, if he succeeds in identifying it, the result will be given in an Appendix

² *Arch. Surv. Rept.*, Vol VI p 152, Pl XVII to XXI

of Ajmere, and 30 miles to the north north west of Nagar. Mr. Carlleyle says it is situated at the south west corner of the Thoda and Girwar mountain range. He describes Visalpur as having been founded by Visal Deva, the grandfather of Prithvi Raja, and states that it is situated at the mouth of a great chasm like gorge in the Girwar range, which is about seven to eight miles long, and about 2,000 to 3,000 feet high.

In Cabinet No 4

P 1—A piece of iron with a rod like stem about one inch long, terminating in an elongated and expanded flattened portion, 1" 20 long, 0" 50 broad, and 0" 15 in thickness at the middle. This object was sent as an ancient arrow-head, which Mr. Carlleyle had found "among some scattered stones of some old cairns on the slope of the hills near Visalpur."

Presented by the Archaeological Survey of India, August 1882

Tambavati Nagari

The mound of ruins which marks the site of the ancient town called *Tambarati*, *Thambarati* or *Stambharati Nagari* is situated 11 miles to the north west of Chitor, according to the map accompanying Mr. Carlleyle's Report on Eastern Rajputana¹. In a foot note, he says "the compound word *Tambavati* is, in some cases, supposed to signify the place of copper, and the name as applied to Chitsû," an ancient town twenty five miles to the south from Jaipur "is said to have been derived from the fact that it was, in ancient times, surrounded by a wall of copper. However that may be, I believe that the name, as applied to Nagari, ought to be spelt *Thambharati*, as a corruption of the Sanskrit *Stambharati*, which would mean "the place of pillars," and would thus

¹ *Op cit* p 196. Pl xxiv

appropriately refer to a place where Buddhist pillars had been erected ”

Mr Carlleyle says that “there cannot be the slightest doubt that Nāgarī is one of the oldest places in India, and, as I obtained a great number of the most ancient Hindu punch marked coins there, which were found on the spot, and as General Cunningham allows that some of the coins of this class are certainly as old as five or six hundred years B C and may be as old as one thousand years B C, the latter date brings us very nearly up to the supposed period of the reign of Haris Chandra, which makes it quite within the range of possibility that he may have been the actual founder of Nāgarī,” which local tradition says he was

Mr Carlleyle states that he “discovered the ancient city of Nāgarī by a mere fortunate accident,” and that he believes he has thus “discovered the ancient city which Tod appears to have searched for in vain ” The site, however, he states, is entirely stripped of any remains of temples or sculptures, with the exception of a mound and a single sculptured stone, and explains the absence of the remains of ruins by supposing that they have all been taken off to Chitor ¹

At this place Mr Carlleyle obtained upwards of five thousand copper coins nearly all of which, according to General Cunningham, bear the name *Malavan* which refers to the Malavans of the Hindu Purāṇs ² One hundred and twenty of these copper coins have been received by this Museum, along with two silver coins from the same locality

The following objects were presented by the Archæological Survey of India August 1882

T N 1—A baked clay fragment, probably portion of a vessel of some kind, the stand or basement, and expanded

¹ *Op cit* p 209

Op cit p IV

platter like upper portion being lost. The lower part is fluted, and above this there is a projecting band, ornamented with rude lines impressed obliquely in the soft clay, the part above this consisting of vertical ridges. The work is exceedingly rude. The fragment still retains the red colour with which it was smeared.

T N 2—A rude red baked clay lamp with an erect rim, and concave surface external to it. Diameter 3' 10. Height to circumference 0' 95. Height to rim 1' 53. Internal diameter of mouth 1'.

T N 3—A small red baked clay vessel, nearly round, 1' 57 high, 2' in diameter, and the mouth with a breadth of 0' 83. There is a short upwardly turned handle, perforated at its base by a round hole, and, opposite to the handle, there appear to have been two spouts, side by side, but separated from one another.

T N 4—Two clay spindle wheels, one 1' 40 and the other 1' in diameter.

T N 5—Two baked clay net, or line sinkers.

T N 6—A small copper button with a short stem, probably a nail.

Harapā.

The ruins of Harapā, on the left bank of the Ravi, about half-way between Lahore and Multan have been described in recent times by Mason,¹ Burnes,² and Cunningham,³ and the last identifies them with the ancient city of Po fa to or Po fa to lo which was visited and described by Hwen Tsiang;⁴

¹ Journeys in Beluchistan Vol I, p 453 Journ As Soc, Vol VI Pt. I, p 59

² Travels in Bokhara Vol III p 137

Anc. Geo p 210 Arch Surv Rep, Vol. V, p. 105 Pls XXII a & XXIII

⁴ S. Julien's Vie de H T p 106 p 210 Mem de H T t II p 174, p 410

but he had previously¹ advocated the claims of Sharhōt² to be regarded as such. According to the traditions of the people, the city is said to have been destroyed about one thousand two hundred, or one thousand three hundred years ago either by fire, earthquake or the sword, by reason of the debauchery of the Raja Harapālā, from whom it takes its name, and who claimed the sovereign's right at every marriage until he at last committed incest.

General Cunningham believes that it was possibly destroyed on the invasion of the Punjab, in A D 713, by the Arabs under Muhammad bin Kasim.

During Hwen Thsang's time, the city seems to have been a place of considerable importance as it had a dense population, and supported no less than twelve monasteries and one thousand monks, besides twenty Brahmanical temples. Very little, however, now remains of the monasteries, temples, and stūpas of which there were four, as the mounds which marked the sites of these edifices were levelled to the ground for ballast to construct the railway from Lahor to Multan!

General Cunningham made a number of excavations, but under the last-mentioned circumstances his labours were very meagrely rewarded. He discovered some implements and pottery which he has figured,³ but only one of these specimens (fig 13,) has been presented to this Museum. Where the others are deposited is not stated.

IIa 1 —A spoon-like object of baked red clay, the receptacle measuring 3" 10 × 2" 75 × 1" 50, and the stem or handle, which appears to be perforated, about 1" 50 in length.

Presented by the Archaeological Survey of India, 12th August 1882

¹ *Ant. Geo. of India* p 203

² *Conf. Arch. Surv. Rep.* Vol V p 97

³ *Op. cit.* Vol V Pl xxxiii

Akra.

This place is situated in the Banuu valley which lies nearly due west from Kalabagh on the right bank of the Indus. The valley itself is girt in by mountains, but it is open and comparatively level. At Akra, and other places in the valley, mounds of various sizes exist; where, amid fragments of burnt brick and tiles, broken images and Hindu ornaments, coins occur, with Greek or *pseudo*-Greek inscriptions.¹

Aa. 1.—A flat piece of green steatite, $4''\cdot45 \times 3''\cdot45 \times 0''\cdot30$, with an oval depression in the middle, measuring $2''\cdot50 \times 2''$, and with a horse, ox, elephant, and another animal, broken off in its upper half, represented in relief around it, one opposite to each corner, the surfaces between them being ornamented with lines crossing each other obliquely.

Presented by the Archæological Survey of India along with the next specimen, on 12th August 1882.

Aa. 2.—The upper half, $2''\cdot75 \times 2''$, of a small figure in relief with a glory behind the head, and probably intended for Padmapāṇi, as there is a lotus stem in the left hand.

Mānikyalā.

This village, with its group of ruins, first described by Elphinstone,² is situated about midway between Hassan Abdāl and Jhilam in the Rāwal Pindi District of the Punjab. The ruins are principally of religious edifices, and consist of the remains of about fifteen stūpas, fifteen monasteries, and many massive stone walls. Among the former there is one much larger than all the others, and it, along with most of the

¹ Imp Gazetteer of India, Vol I, p 394

² Elphinstone's Account of the Kingdom of Cabul, p 79, Pl.

rest, was opened, about 53 years ago, by General Ventura¹ and M Court² This stupa, Mr Fergusson³ observes, "is perhaps the most remarkable of its class in India, though inferior in size to several in Ceylon" It "was opened in 1830 by General Ventura, and three separate deposits of relics were found at the depths of about 25, 45 and 65 feet respectively, each apparently increasing in value with its depth from the top" The coins that were found in this stupa belonged to two distinct and widely distant periods, some being referable to the beginning of the Christian era, while one coin was as recent as 720 A D General Cunningham⁴ was therefore disposed, in 1871, to believe that the older coins indicated the existence of stupas dating from the beginning of the Christian era, and the recent coin that this stupa having fallen to ruin had been rebuilt in the 7th century which is the age of the stupa according also to Fergusson⁵ General Cunningham has recently,⁶ however, expressed the following opinion regarding the age of this stupa He says—"To the north of the 'Body Gift' Stupa No 2, opened by General Court, Hwen Thsang⁷ places a great stupa, 200 feet in height, which was built by Asoka It was ornamented with admirable sculptures and was surrounded by "hundreds of small stupas and stone chapels" I could find no trace whatever of such buildings to the north,

¹ As Res 1832 Vol XVI p 601 Conf Burnes Journ As Soc Beng Vol II p 303 Pr nsep Journ As Soc Beng Vol III 1834 p 313 Ills XXI and XXII *Ibid* p 436 Pl. XXV Conf p 567 *et seq* 573 also Pr nsep's Works Vol. I p 93

² Journ As Soc Beng Vol III p 536 Conf Journ As Soc Beng Vol V 1836 p 468 Abbott Journ As Soc Beng Vol XVIII Pt I p 132 *et* Vol XXII p 570 Massou Journ As Soc Beng Vol V p 540

³ History of Architecture, Vol. II, p 467

⁴ Arch Surv Rep Vol II 1871 p 159

⁵ Fergusson *op cit* Vol II p 469 Cunningham *op cit* Vol V p 75

⁶ Arch Surv Rep Vol XIV p 1

⁷ St Julien Mem de H J F I, p 164

and therefore I think it almost certain that the bearing should be "south," which would identify Asoka's stūpa with the great Maṇikyāla tope opened by Ventura "

The "Body Gift" stūpa mentioned in this quotation has been identified by General Cunningham¹ as marking the spot on which Buddha Gotama made an offering of himself to appease the hunger of seven tiger cubs. A Hinduised version of this story, viz, the legend of Rasala, is current in the district between the Jhām and Indus. Local tradition connects the building of the great stupa with the name of a Raja, Man, or Maṇik, whose city, Maṇikpur, stood upon a site inhabited by seven Rakshasas or demons, who daily devoured, by lots, one of the inhabitants of the city. The enemy of these demons was Rasala, the son of Salvāhanā, Raja of Sialkot, who one day took the place of the victim, encountered the demons, and slew all of them, save one, who still lives in the cavern of Gandghar.

In this, the 'Body Gift' stūpa, M Court opened, in 1834, a square chamber, ten feet above the ground level. It contained a gold cylinder enclosed in one of silver, and the latter in a copper one,² all being contained in a stone niche which was covered by a large inscribed slab,³ and General Cunningham states that the inscription twice makes mention of the sacrifice of Buddha's body. In the inner cylinder were found four gold coins, ten precious stones, and four pearls. In the tope itself, and in the other cylinders, there were Roman silver consular coins of Mark Antony and Augustus Cæsar, and

¹ Arch Surv Rept Vol II p 153 Conf Abbott Journ As Soc Beng, Vol. XXII, p 670 and Vol XXXI p 159

² Conf Dowson Journ Royal As. Soc., Vol XL, p 214 Journ As Soc Beng, Vol LXX, p 699

³ There are two clay impressions of this inscription in this Museum, but they are too imperfect to be of any use to Philologists. For Prof Dowson's translation of the inscription see Journ Roy As Soc Vol XX p 214

some Indo-Scythian coins as old as the first century General Cunningham¹ has opened another stupa, and over the relic chamber he found a "copper coin of the Satrap *Zenonises* or *Jihonia*, the son of the Satrap *Manigal*," within a red earthen ware pot, and, in the relic chamber, a small model stupa of blue clay slate, 8" 50 in length and 4" 50 in diameter In the central cavity of this model stupa "there was a small crystal box, with a long pointed stopper which together had the appearance of a pear set up on its end This crystal box contained the relic, which was a very small piece of bone wrapped in gold leaf, along with a small silver coin, a copper ring and four small beads of pearls, turquoise, garnet and quartz" These specimens have been figured by General Cunningham in the Government Report, Vol II, Pl LXV, but where they are deposited is not stated The date of this stupa has been fixed about the first century of the Christian era

General Cunningham again visited Mānikyāla in 1878-79² and explored the ruins of some other stupas and viharas, and a list of his discoveries are to be found in his official report, but it is not there recorded where the objects have been placed that illustrate that Report

Excavations have recently been made at Mānikyāla by Mr Alexander Grant, and the results have been described by Mr W Sandford³

The following objects were presented by the Archaeological Survey of India, August 1882

Ma 1—A relic casket of steatite, 2" 12 in height, with a diameter at its base of 1" 62 The dome shaped, partially hollowed lid is 1" 30 in height, and its internal

¹ *Op cit* Vol II p 167 *et seq* Pl LXV

² Arch. Surv Rep Vol XIV p 1 Pl IV

³ Ind Ant Vol IX p 153 Pl 8

diameter 1.45, the chamber of the base having an internal diameter of 0.86. The lid carries the conventional representations of an umbrella and a pinnacle. This casket is fig. 12 of General Cunningham's Plate IV, in which the mouldings of the lower portion of the pinnacle have been incorrectly drawn by the artist. This casket appears to have been obtained from a dealer. None of the other objects, beyond fig. 13, figured on Pl. IV, have been received by this Museum.

Ma 2—A clay pinnacle or finial of a miniature pagoda, or it may be a conventional representation of a chaitya, as it is almost identical in form with the small clay objects that are at the present day placed as offerings in a cave near Darjeeling by the Buddhists of that district. It is a miniature of the finials from Bulandshahr. Height 2.78, greatest diameter 2.20. Around the contracted base there is an ornament consisting of a circle containing a central dot, and there is a rude indistinct ornament round the lower part of the dome-shaped portion.

Ma 3—A miniature vessel made of steatite, measuring 1.7 high, 2.7 in diameter, and with the mouth having an opening of 1.15. No history accompanied this specimen.

Ma 4—The lower half of a relic casket. It agrees in its general form and measurements with General Cunningham's figure 13, Plate IV, and in all its details, with the exception that the first moulding on the basal plinth is concave and not convex as represented in the drawing. The object however was received by this Museum with "Taxila" written on it below, but it is described and figured under Mānikyāla, and General Cunningham remarks that it is "the lower half of a relic casket, of which the upper half must have been a dome like hemisphere of a stupa. It must have been, in

fict, a copy in miniature of the great Mānikyāla Stūpa"¹
Height 0' 95. diameter at base 2" 54

Presented by the Archaeological Survey of India, 11th
August 1882

Takshāsila.

The site of Takshāsila, the Taxila² of Greek geographers, and which was probably a strong military position while Mānikyāla was only a place of stūpas, monasteries and temples, has been identified by General Cunningham³ with the ruins at Dera Shahān or Shāh-dheri, to the north of the Mārgala pass in the Rāwal Pindī district of the Punjab. It was near this place that Alexander crossed the Indus⁴ from Bactria, in 327 B C, and in the neighbourhood of the city of Taxila that he rested his army for three days, and was royally entertained by Mophis or Taxiles, the King and ruler of the Takkas, a supposed Turanian race who gave their name to the city, and who then held the greater part of the Sind Sagor Doab, the belt of land between the Indus and Jhilm. Arrian has described it as a rich and populous city, the largest between the Indus and Jhilm or Hydaspes, and it has also been mentioned by Strabo and Pliny as a large city situated in a well-peopled and fertile country.

This city, after it had been incorporated in the great

¹ *Op cit* p 7

² Conf Wilford As. Res., Vol. VII, p 42 Court, Journ As Soc Beng., Vol V p 468, Pls xvii to xx Cunningham, Journ As Soc Beng., Vol XXXII, p 130 Mitra, Journ. As. Soc Beng., Vol XXXI, p 175, Vol XXXII p 151 Delmerick, Journ As Soc. Beng., Vol XXXIX, pt. I, p 89 Abbott, Journ As Soc Beng., Vol XVII, pt II, p 696, Vol XXI, p 217

Journ As Soc. Beng 1870 Vol. XXXIX, p 93 Ant Geo of India p 104 Arch. Surv Rep, Vol II, p 111, Pls LVIII and LXIX, Vol V, p 66 Pls xvii to xx, Vol XIV, p 8 Pls VIII to X.

⁴ Conf Court, Journ As Soc Beng., Vol V, p 387

Magadha empire, first created in 303 B.C. by the low-caste adventurer Chandragupta, and inherited more or less intact by his son Bindusāra, rebelled against the latter about 50 years after the Macedonian invasion of the Punjab. Bindusāra had to send to Taxila both of his sons before the city could be again reduced to subjection. The youngest of these, and the one who successfully won over the inhabitants after his elder brother Susima had signally failed to besiege the city, was Asoka, who afterwards played such an important part in the history of India, and in the rise and propagation of Buddhism,—a faith to which he was miraculously converted in the tenth year of his reign as emperor of the great kingdom of Magadha, a man whose name “is revered from the Volga to Japan, from Ceylon and Siam to the borders of Mongolia and Siberia.”¹

During the reign of Asoka, the religion of the Punjab, as of the greater part of India, was Buddhism, apparently almost in its purity, and it still seems to have been the religion of the Punjab in Hwen Thsang’s days, in the seventh century, and indeed until the Muhammadan conquest.

The city of Takshāsila was visited both by Fah Hian,² and by Hwen Thsang,³ and it seems to have been a place of considerable sanctity, and a great place of pilgrimage among Buddhists.

The ruins found about Dera Shahran cover an area of nearly six square miles, and consist of fortresses and their enclosing walls, Buddhist stupas, monasteries and chapels, and Greek Ionic temples, forming a group of ruins second to none in the Punjab in the interest that attaches to them. One stupa

¹ Buddhism Rhys Davids, p. 221

² Real’s Travels of F. H. and S. Y., p. 32

³ S. Julien’s Vie de H. T., p. 89. Mém. de H. T. t. I, p. 151, t. II, p. 214

was larger than the others, and it was one of the four famous stupas of North Western India that probably all owed their origin to the zeal of Asoka

General Cunningham has described the various discoveries that have been made at Takshāsila, and, in his last Report,¹ he has figured objects in bronze and terracotta that have recently been found, and a series of interesting coins, but none of these valuable specimens have been deposited in this Museum. Among the coins there are many that are struck on one face only, which General Cunningham holds seems to establish that 'the Hindus were in actual possession of a real coinage at the time of Alexander's expedition,' and that the square pieces of the Indo Grecian kings Pantaleon and Agathokles were copied from the Hindu coins, both as to shape and standard. In support of this opinion, that the Hindus had a coinage of their own in Alexander's time, General Cunningham quotes Quintus Curtius,² who says that when Alexander reached Taxila, the Raja, named Mophis, and whom Alexander had compelled to take the name of *Taxiles*, "presented golden coins to Alexander and his friends in addition to eighty talents of coined silver."

Ta 1 —Cast of a stertite vase in the Lahore Museum supposed by General Cunningham to be the vase that was dug out many years ago by the villagers³ from the tope No 13. The vase measures 4' 70 in height, with a maximum diameter of 4". The external diameter of the mouth is 2' 30, and it is raised on a short neck 0' 50 high, and closed with a lid surmounted by two ornaments resembling the umbrella and finial of the Manikyāla casket. The rest of the vase is nearly round. There is an inscription around the upper part of the

¹ Vol XIV p 14 Pls VIII to X

² *Vita Alexandri* t VIII pp 14-81

³ Cunningham Arch Surv Rep Vol II p 124

circumference, before it narrows into the neck. This inscription has been read by Professor Dowson¹ and General Cunningham.²

The former renders it thus:—

"Gihilena Siha-rachhitena cha bhratarehi Takhāsilaē ayam thuvo pratīḥavilo sava Buddhana puyae," i.e., "This Tope was erected in Taxila by the brothers Gihilena and Siha Rachhitena, in honour of all the Buddhas."

This vase which was stolen from the Peshāwar Museum, was discovered in Calcutta, and returned by this Museum to the Lahore Museum in December 1871.

Ta. 2.—A relic casket of steatite, 2"·35 high and with a maximum diameter of 1"·92. The lower portion is 1"·15 high, and the cavity has a diameter at the opening of 1"·22, but the cavity has a greater diameter below this. It is urn-shaped, and the two halves are ornamented with the conventional lotus leaf pattern, with arrow-like markings below them. The handle to the lid is the same as in the Mānikyāla casket, and in the previous vase.

Presented by the Archæological Survey of India, 11th August 1882.

Ma. 3.—A miniature saucer, 2"·25 in diameter, and 0"·58 high, with an inscription on the centre of its upper surface. It has been made over to Dr. Mitra to decipher, and, if the inscription is of sufficient interest, the result of Dr. Mitra's examination will be given in an Appendix.

Presented by the Archæological Survey of India, 11th August 1882, but without any history.

Peshāwar.

The city of Peshāwar, which is situated about 120 miles

¹ Journ. Roy. As. Soc., Vol. XX, p. 241, Pl. III, fig. 2.

² Journ. As. Soc. Beng., Vol. XXXII, p. 151, p. 172, p. 428, Arch. Surv. Rep., Vol. II, p. 125, Pl. LIX, fig. 2.

south-east from Kabul, was the ancient capital of Gandhāra,¹ a kingdom that was founded in the earliest days of the Aryan colonization of the Peshāwar valley² by a prince of that name and belonging to the Lunar race of Kings, but, during Hwen Thsang's time, Gandhāra had become a province of the kingdom of Kapisa or Kabul.

The city of Parashawara, as it was anciently called, and which was ignorantly altered to Peshāwar by Akbar, is mentioned by Fih Hian³ in A.D. 400, under the name of Po-lau-shi, and again in A.D. 520 by another Chinese pilgrim, Sang-Yun,⁴ who, however, does not give the name of the city, but described the great stūpa erected by Kanishka. Hwen Thsang,⁵ who describes the city in great detail under the name of Pou-lou-cha-pou-lo, or Parashawara, has mentioned the following among the chief objects of interest to Buddhists: 1st, the stūpa that contained the alms-bowl of Buddha, which has now, after a chequered history, found at last a resting place at Kandahar, where Sir Henry Rawlinson says it is held in high estimation by the Musalmān inhabitants,⁶ 2nd, the *pīpal* tree⁷ that marked the spot where

¹ Conf. *antea* Pt 1, p. 198

² Imp. Gazt. Ind., Vol. VII, p. 357

Beal's Travels of F. H. & S. 1, p. 34

⁴ Beal's *op. cit.*, p. 202

⁵ S. Julien's Mém. de H. T. t. 1 p. 101, Leventhal, Journ. As. Soc. Beng., Vol. XXVII p. 1, Pls. I—II.

⁶ The above curious fact, if the Kandahar bowl be the veritable *dhātaka* *patra* (Conf. Bellew's 'Indus to Tigris,' p. 143 and Ind. Ant. Vol. X, p. 153), reminds one of the perhaps still more unexpected circumstance that Buddha Gotama, as Max Müller has shown, is enrolled among the number of Christian saints under the name of Saint Josephat which is a corruption of the word Bodhisat. For the literature of this subject see 'Buddhist Birth Stories,' by Fauböll translated by T. W. Rhys Davids p. XXXVI, *et seq.*

⁷ This was seen and described by the Emperor Babar about A.D. 1505, Conf. Cunningham Arch. Surv. Rep., Vol. II p. 87. Auct. Geo. of India, p. 75, also Babar's Memoirs p. 157

Buddha Gotama predicted to his disciples the coming, after his Nirvāṇa, of King Kanishka, who would build a pagoda on the spot; 3rd, this great stūpa built by Kanishka, close beside the tree, and that contained many famous relics of Buddha, and 1th, a monastery also built by the same king, and that flourished as a Buddhist seat of learning even to the ninth or tenth century.¹

General Cunningham² says that the *pīpal* "tree is not noticed by Fa-Hien, but it is mentioned by Sung-Yun as the *Pho-thi*, or *Bodhi* tree * * * *. Beneath it were four seated statues of the four previous Buddhas. Sung-Yun further states that the tree was planted by Kanishka over the spot where he had buried a copper vase containing the pearl tissue lattice of the great *stūpa*, which he was afraid might be abstracted from the tope after his death. This same tree would appear to have been seen by the Emperor Baber in A.D. 1505."

"The *stūpa* of Kanishka, Fa-Hien says, was about 400 feet high, and "adorned with all manner of precious things," and Hwen Thsang describes it as upwards of 400 feet in height and $1\frac{1}{2}$ li, or just one quarter of a mile in circumference. It contained a large quantity of the relics of Buddha" * * * *.

The monastery became celebrated amongst Buddhists "through the fame of *Arya-Pīśāṅka*, *Manorhita* and *Tara-landhi*, three of the great leaders and teachers of Buddhism about the beginning of the Christian era. The towers and *palaces of the monastery were two storeys in height, but the building was already much ruined at the time of Hwen Thsang's visit. It was, however, still inhabited by a small*

¹ *J. et al. Soc. Ind.*, Vol. 191, p. 434.

² *Op. cit.*, p. 64.

number of monks, who professed the 'Lesser Vehicle,' or esoteric doctrines of Buddhism."

Pr 1—A small male human figure cast in a thin plate of copper, height 5" 40. It is badly proportioned, as the lower limbs are much too short, but the general character of the figure, and the way in which it is treated, suggest Greek influence. It is standing erect, playing a lyre-shaped stringed instrument. There is a high head-dress. The figure is too much oxidized to permit of the details being made out.

It was found in a compound at Peshāwar, and was presented to the Asiatic Society of Bengal by Colonel Ruggles, 19th Regiment P. N. I, 5th August 1874.

Dewangiri.

This fortified village is situated in the northern portion of the Kamrup¹ District of Assam, on the range of mountains overlooking the valley of the Brahmaputra. It has long been known as one of the great centres of trade between Assam and Thibet, and it is the site of an annual fair, but it is not known that the place has a history of any very great age.² It had a few temples which Pemberton³ describes as being visible from the plains.

Di 1—A slab of pale-greenish talcose slate, measuring 1' 7" × 1' 2", having a seated figure cut on it in feeble relief, and in itself forming also a flat surface in the manner usual

¹ Kamarupa is the old name of Assam which was visited by Hwen Thsang, who states that Buddhism had not penetrated in his time into the vicinity of Kamarupa. Conf. S. Juhn's Mem. H. T., t. II, p. 76, and p. 389. Blochmann, Journ. As. Soc. Beng. Vol. XLII, Pt. I, p. 236.

² Conf. Dalton, Journ. As. Soc. Beng., Vol. XVIII, Pt. I, p. 66.

³ Journ. As. Soc. Beng., Vol. VIII, Pt. I, p. 210.

in Chinese and Tibetan sculptures of this kind. The figure has a conical crown, and there is a flat, disc like nimbus behind the head. The ears are elongated, with a simple ring in the lobe. The face is Mongolian, and the attitude is in the usual overdone tragic kind seen in Chinese theatres, the right arm being thrown up, and holding an object like a club. The lower half of the arms is bare, and the body is clothed in flowing drapery. According to the donor, this relief, or more properly drawing in relief, is one of the Tibetan Bodhisattvas.

Presented to the Asiatic Society of Bengal by Lieutenant Wallace, 5th July 1865

Di 2—Another and somewhat similar slab¹. The figure is seated with the two hands in front, and in the attitude of teaching. A halo is behind the head on which there is a Tibetan hat, resembling that on the head of the copper-gilt figure of the Dharma Raja of Bhutan in this Museum. The head is evidently shaved, and the ears are large but entirely without ornaments.

Presented to the Asiatic Society of Bengal by Lieutenant Wallace, 5th July 1876

Di 3—Another slab, but smaller, with a seated figure similar to the first, but with a fierce expression of face, and holding a small mammal in his left hand, the animal being represented in the act of biting a round object, while in the right hand of the figure is an oval symbol.

From the Fort of Dewangiri, Bhutan, presented to the Asiatic Society of Bengal by Brigadier-General H. Tombs, 3rd May 1865

¹ For an account of the system employed in outlining the figures of deities and other religious drawings as practised in Lalik, Zaskar &c, Conf. H. H. Colvin Austen Journ. As. Soc. Beng. Vol. XXVIII p. 101

Ladak

Changchenmo

The Changchenmo valley is situated to the north of Leh, which is at an altitude of 11,538 feet above the sea. The following images were obtained on a plain to the north of the Changchenmo valley, but under what circumstances has not been stated ¹

Lk 1—A seated figure of Buddha, made of brass, but containing 0.2 per cent of gold, according to Mr F R Mallet of the Geological Survey, who has kindly analysed the metal for me. It is well executed, and measures 12" 50 high. The figure is well draped, but the right shoulder is naked, and the garment is ornamented with broad stripes with well executed floral devices. The features are broad and Mongolian. The curls of the hair are represented in small sharp cones, arranged in lines, and the top knot is large with a low pinnacle on its summit. In the palm of the left hand, which is upturned, is a lozenge shaped figure, enclosing the lotus symbol, which occurs also on the upturned sole of the right foot. The pedestal is 3" high, 7' 20" broad, and is oval but with the front flattened. It represents a lotus throne. This figure is undoubtedly not of Indian origin, but is probably Tibetan. It recalls in its attitude the figure of the Dharm Raja of Bhutan in this Museum.

Found on a large plain, north of the Changchenmo, by W. H. Johnson, Esq., and presented by him to the Asiatic Society of Bengal, 5th December 1866 ²

Lk 2—A male figure, seated cross legged, with a pealed coronet, long earrings, bead-necklace, and a long rope like

¹ Proc As Soc Beng December 1866 pp 241, & *antea* pp 182—185

² Proc As Soc Beng 1866 p 241

cord thrown over the shoulders, hanging down the arms and below the legs also with bead like armlets and bracelets. The body is naked from the waist upwards. The left hand is held forward in front with the palm upwards, but not resting in the lap, and the right hand had been held raised above it, but it is broken off. The throne is very low, and on the two corners is the bust of a human figure with a very hooked, bird-like nose, long hair on the head, and the hands held in the attitude of a oration. From the back of the seat a broad plain band of metal curves upwards and joins the sides of the band like a nimbus that springs from the shoulders of the figure, and curves downwards over the head where it forms a pointed projection. The total height is 5' 7, and the breadth of the low seat 4' 75. Mr. Mallet has examined this and the following figure, and he informs me that the brass of which they are made contains lead and tin.

Found on a large plain north of the Changelenmo, by W. H. Johnson, Esq., by whom it was presented to the Asiatic Society of Bengal, 5th December 1866.

Lk. 3.—A small seated male figure, cross-legged, the left arm resting on the front of the left leg, and the right hand held in front, free of the lap, with a double four-lobed object balanced on it. The head is encircled by a coronet, and from the vertex a high pinnacle stands up. It measures 4' high, and is seated on a lotus pedestal.

Found on a large plain north of the Changelenmo, by W. H. Johnson, Esq., by whom it was presented to the Asiatic Society of Bengal, 5th December 1866.

Chittagong

This province of Eastern Bengal had a most varied history¹ in early times, as it was occasionally eluded and

¹ Bloch. *Ann. Journ. As. Soc. Beng.* Vol. XLII Pt. I, p. 233.

conquered by the Buddhist kings of Arakan, and by the Hindu kings of Bengal and Tipperah. One of the former, in the 9th century, made a raid into Bengal, and erected a pillar at Chittagong, which, according to the Burmese tradition, takes its name "*Tsit-ta gong*," from a remark of the conqueror, "to make war is improper." Chittagong was probably conquered by the Muhammadans between the 13th and 16th centuries, but the Arakanese claim again to have annexed it, and, about the middle of the 16th century, the Governor of Chittagong was the son of the King of Arakan, and it had been made over to the Portuguese outlaws from the coast of India as a pirate harbour, but after the Afghans had been finally expelled from Bengal, the Muhammadans administered the province as a part of their empire.¹

It was ceded to Great Britain in 1760

In recess No 9

Cg. 1 (a b) —The following stone box, consisting of six slabs about 1 10' to 2 square, is said to have been found near the surface of the ground by a villager of the island of Maskhal on the Chittagong coast, who was digging a hole for some posts.² The police found the box in the villager's house at Hatkhola in Thakurtala, and two human figures that were found along with it, one in stone and the other in brass, both very roughly executed, in a kneeling posture, and with their arms tied behind their backs.³ It was afterwards ascertained that a copper box had been also found in the stone box, and it was surmised by the Mahunt of the

¹ Conf Blochmann *ibid* XLI Pt I p 331 et Vols XLIII and XLIV
Beveridge Journ As Soc Beng, Vol XLV, p 71

² Proc. As Soc Beng., 1872 p 191

³ The brass figure was stolen from the Museum during my absence on furlough in 1880

Adhinath, at Thakurtala, that the box had been discovered some two years before it had been reported to the police, and that its existence had been concealed, as it had contained some Burmese gold, or gold coins which the finder had appropriated

It is recorded¹ that the copper box was presented to the Asiatic Society, but it has not yet been made over to the Trustees of the Indian Museum

I am indebted to Professor Forchhammer for the account of this box, which appears as an Appendix.

Presented to the Asiatic Society of Bengal by A Wallis Paul, Esq, 4th December 1872

Arakan

Little or no historical accuracy can be attached to the traditions regarding Arakan Its oldest capital is said to have been Ramawadi, near the river Sandoway, and it continued so until towards the end of the 10th century, when the King of Prome invaded the southern part of Arakan, and the capital was consequently removed north to Mrohoung, 'Old Arakan,' inland, and north east from the modern town of Akyab Mrohoung continued to be the capital, with intervals, until it was finally removed to Akyab by the British, in 1826.

The Muhammadans appeared in Arakan in 800 A D, and for many years of the 9th century, Arakan was either torn by internal dissensions, or impoverished by invasions of the races to the east of the mountain range that separates Arakan from the valley of the Irawadi. James Prinsep brought to light an Arakanese inscription at Buddha Gaya, of which a translation was made by Ratna Pala, and

¹ Proc As Soc Beng, 1872 p 191

published by Prinsep,¹ and another translation afterwards by Colonel Burney.² General Cunningham has also given a facsimile of it,³ and Dr Mitra⁴ has reproduced Colonel Burney's transcript and three translations of it. In this inscription, a King of Arakan, in the 12th century, is described as "Lord of a hundred thousand *Pyus*," or inhabitants of Pagan in the valley of the Irawadi to which kingdom, however, Arakan was at that time subject. Later on, in the same century, Arakan seems to have attained a considerable ascendancy under a King named Gau-la ya, who received homage from the Kings of Bengal, Pegu, Pagan and Siam, and who appears to have been the builder of the famous temple of Ma-ha-ti,⁵ a few miles south of the present town of Arakan. This supremacy seems to have been maintained until near the end of the 13th century, when internal feuds led the King of Ava to interfere and include the country as part of his domains, but the sway of Ava was overthrown about the middle of the 15th century, and Mrohoung was again revived as the capital. Peace seems to have reigned until the 16th century, when Arakan was assailed by the Portuguese⁶ from the coast, and by the Burmese from beyond the Ruma, and at this time old Arakan was fortified and enclosed by a stone wall 18 in height. The Arakanese about this period conquered Chittagong, and encouraged the settlement of the Portuguese at Chittagong itself and along other places on the coast, as a check on the encroachments of the Mughals, but in so doing

¹ Journ. As Soc Beng Vol III 1834 p 214

² As Res., Vol XX p 164

³ Arch Surv Rep Vol III pp 109 103 Pl xxxii fig 1

⁴ Buddha Gaya p 206 Vol XXXVII p 97

⁵ Phayre's Hist of Arakan Journ As Soc Beng Vol XIII Pt. 1 p 40

⁶ For a summary of the literature bearing on the Portuguese in India see Tolbert Journ As Soc Beng Vol XLII pt 196 Conf Beveridge Journ. As Soc Beng Vol XLV pt 1 p 71

they harboured a nest of pirates who soon repudiated the sovereignty of Arakan and claimed independence at Chittagong. The King of Arakan, however, was too strong for them, and drove them from the main land, the adventurers seeking an asylum in the island of Sandwip, at the united mouths of the Ganges and Brahmaputra, from which they were eventually driven by the Arakanese, their leader Sebastian Gonzales perishing miserably.

Aurangzeb, having defeated his brother Shāh Shujā, the Mughal Viceroy of Bengal, in 1661, the latter escaped to Arakan, where he was ultimately murdered by the Arakanese King, along with all his family, but his death was avenged by Aurangzeb, whose Viceroy, Shaista Khān (in 1680-1690) inflicted a crushing defeat on the Arakanese, from which they never thoroughly recovered their position as an independent power, their country being invaded and annexed by the Burmese, in 1784, and by the British, in 1826.¹

An 1—Two portions of a Buddhist sculpture, one measuring 14" × 7 75 × 8", and the other 18" × 11" × 8", the larger forming the upper part of the sculpture. They were obtained by Captain Latta, Bengal Native Infantry, Assistant Commissioner of Arakan, in 1845, from the old town of Arakan. "They² formed the upper part of a figure, one of which was sculptured on each side of the entrance into the court of a sort of small cave-temple." The smaller portion consists of the head and shoulders of a human figure, roughly

¹ Conf. Phayre's Account of Arakan, Journ. As. Soc. Vol. V p. 679. Vol. XV p. 232; Hist. of the Burmese Race Journ. As. Soc. Beng., Vol. XXXIII p. 2; Vol. XXXVII p. 77; Vol. XXXVIII p. 23. Hist. of Pegu op. cit., Vol. XLII p. 23; Mason's Burma. Gaz. of Burma. Imp. Gaz. of India (Akyab) Paton As. Res., Vol. XVI p. 380. Wroughton Journ. As. Soc. Beng. Vol. VII Pt. I p. 285. Browne Journ. As. Soc. Beng., Vol. XXXVI Pt. I p. 109. Imp. Gazetteer Vol. I (Akyab).

² Journ. As. Soc. Beng. Vol. XIV Pt. II 1845 p. 603. I.L.A. fig. 1.

carved in relief, with the left hand upraised, holding an umbrella, the top of which is in the other and larger piece. The head-dress is high, and the ears appear to be pierced according to the method prevalent in Burma and Aialan, and the holes to be filled with *nadoungs*, or plugs of amber or gold. In the upper piece, there is a very large lotus rosette. Captain Latta, in his notice of these fragments, remarks that the rosette was found in position, and that it was "placed (characteristically) over the head of a figure holding the umbrella, an insignia of royalty and supremacy, among all nations under the sun (or more correctly, perhaps, in proportion as they were under the sun), and crowned likewise with the tiara of chiefdom, the prototype of that which we find adorning the head of images of Siva, and of which a representative has descended to the present day, and is used in theatrical performances in Buimah and Arracan as the head covering of kings and princes." "Thus," he continues, "the whole figure may be read, 1st from the insignia in its possession to have been a royal personage, 2ndly to have been a *Bhoddhithalwa*, from the Rose typical of that grade, being placed characteristically over its head. It is thus I consider it to be meant for a representation of Gaudama when he was on this earth, but previous to his being imbued with the Buddhist spell." The more probable explanation of the figure, however, is that it was a *chhatrwallah*, standing at the side entrance of a Buddhist cave, a position frequently occupied by figures of this kind in the rock cut temples of India.

Presented to the Asiatic Society of Bengal by Captain T. Latta, Bengal Native Infantry, Assistant Commissioner, Arakan, 12th August 1845

In Cabinet No 5

An 2 (a to c) — A rock-crystal figure of Buddha, 2" 5

in height, in the *dhyāna mudra*, (b) a recent wooden-stand for the figure, gilt and covered with little round pieces of glass, and (c) a model of the temple in which the figure was said to have been found. The 1st is made of scatite, and measures 3' 50 in height, but the *tee* is imperfect, and is 2' 88 in length, and 1' 90 in maximum breadth. The upper pyramidal portion of the temple is placed about 1' 60 above the ground, on the flat upper surface of the shrine below, on which it stands as on a platform. The front of the shrine, or lower portion of the temple, has a wide entrance on one face, the sides of the entrance being defined by two ornamental buttresses or pillars, surmounted by a pagoda as an apical ornament, the outer side of each having a large seated Buddha in the lowest recess, and two smaller seated Buddhas in the recesses above. The wide entrance narrows twice between the internal opening and the inner sanctum, and then, there is one very broad, and one narrow step. External to the buttress of the entrance, there is on one side a representation of Māyā standing under the sāḷ tree, and external to the other there are two human figures, one apparently a child. On each lateral face of the basement of the temple, there is a large arched recess containing a figure of Buddha in the *dhyāna mudrā*, with three arches over each figure. On the eastern face of the temple, there is another recess with a seated figure of Buddha in the *bhūmisparśa mudra*. On the platform on which the tower of the temple stands, and immediately over the last recess, there is a disc-like object, surrounded by a broken cylindrical structure. In the temple at Buddha Gaya, of which it is probably a model, the remains of the Bodhi tree occupied, in 1879, a position almost similar to this object in the model, and had probably done so for centuries before, but in the extensive repairs undertaken by the British Government in 1880-83, the remains of the tree were

swept away along with the mass of brickwork that had gradually accumulated around it. On the western face of the tower of the temple, there is a doorway with outwardly projecting sides, and leading into a chamber at the base of the tower. The different surfaces of the tower are covered with recesses containing standing and seated figures of Buddha with the same style of ornament as in the Buddha Gaya temple, and it is noticeable that the pilasters defining the sides of the recesses have the same architectural characters as those in the Buddha Gaya temple.

Presented by Lieutenant-Colonel E. B. Sladen, 9th March 1877

An 3—The left great toe¹ of a gigantic stone figure of Buddha. It measures 5' 75 in length and 3' 20 in diameter, although only the ungual phalanx is represented. It is gilt all over.

Presented to the Asiatic Society of Bengal by Dr Robert Tytler, 1826—1828

An 4—A small, thin, red clay tablet, with an acuminate apex, and measuring 3' 75 × 2" 40 × 0' 75, with seven transverse lines of seated Buddhas, six figures in each of the lines, with the exception of the uppermost, in which there are only two Buddhas, the two other figures being pagodas, a pagoda also occupying the apex of the tablet.

On the back of the tablet it is stated that it is a representation of the foot of Buddha, but the tablet itself does not show any indication of the outlines of a human foot.

Presented to the Asiatic Society of Bengal by Dr Robert Tytler, 1826—1828

Oheduba

This island lies off the coast of Arakan in lat 16° 10 to

¹ In the *As. Res.*, Vol. XVI p. xii it is described as a thumb

18° 56' 30" N.; long. 93° 30' to 93° 47' E.¹ It has an area of 120 square miles and a population (1877) of 22,078. Its classical name is Mekkha-wa-di, and the term *Cheduba* is a corruption of *char-dhuba* or "four capes," the Island being distinguished by four headlands. The Burmese name is "Manoung" signifying "overcoming of the evil disposition."

Its ancient history is uncertain, beyond the tradition that it formed part of the kingdom of Arakan 2,000 B.C.

Captain Halsted, who surveyed the island, described it as follows:—"Its general appearance and character is that of a fertile, well-wooded Island of moderate height, and irregular outline. A band of level plain, but little raised above the sea, extends around its coasts, of far greater width on the East than on the West; within this lies irregular, low, undulating hills, varying in height from 50 to 500 feet, enclosing several higher detached mounds of steep well-wooded sides, the loftiest of which, near the south part of the Island, rises nearly 1,400 feet."

In Cheduba, there are a number of mud volcanoes which assume the character of *mounds* and *cones*, the former nearly circular, and 50 to 100 yards in diameter, but two to the south-east of the Pagoda Hill are 200 and 250 yards across. Mud is generally spirted out, forming cones of very irregular outline, and "bubbles of inflammable gas rise through the mud in the craters when they are active, in greater or less number. The mud is generally cold, but during the occasional paroxysmal eruptions that take place, it has been described as "a hot slimy fluid," and "mud and stones are shot out with great force and noise, accompanied by large quantities of inflammable gas, which in many cases catches fire

¹ Commander E. P. Halsted's Report on the Island of Cheduba, Journ. As. Soc. Beng., Vol. X, 1841, pp. 319, 377, 419, and 440, Map.

and gives rise to a volume of flame that lights up the country for miles around," but no products of fusion, such as lava or scorix are ejected¹

Evidence of recent elevations are visible, and Commander Halsted records that in some parts the most recent elevation (1750) was as much as 22 feet. It is said to have been attended by a violent earthquake, "the sea washed to and fro for several times with great fury, and then retired from the grounds, leaving an immense quantity of fish," but there were no rents in the earth, and no fire from the volcanoes of the island.

It is presumable that the following piece of iron, the anchor of some old ship, was recovered from one of the old sea beds, and in connection with this, there is the record that several Muhammadan ships were wrecked on the coast of the neighbouring island of Ramri, about 800 A.D., when the capital of Arakan was near the present modern village of Sandoway.

In recess No 9

Ca 1—A piece of iron, 6 feet long, and 3 inches in diameter at one end, through which there is a round hole, a little over an inch in diameter. The greater part is cylindrical, gradually expanding for about 4 feet of its length, where the diameter has increased to nearly 5 inches, when it suddenly expands to fully 9 inches and is then gradually rounded off at the end. About 6 inches from this extremity, there appears to have been a hole, right through the mass, with a diameter of about 3 inches. This is now closed up by shells and mud. It was discovered by Captain D. Williams, in the March of 1844, on the island of Cheduba when searching for gold coins, and forwarded by him to the Asiatic

F. R. Mallet Records Geological Survey of India Vol. VI, 1878, also in *Geology of British Burma* Rangoon 1882 pp 233—259

Society,¹ as a large bar of iron resembling the shank of an anchor, and described by the Editor of the Asiatic Journal as an iron grapnel shank, of which none of the grapnel claws were remaining. He supposed that it may have belonged to some European or Arab² vessel a century or more ago (1844), and to have possibly been elevated with the beach on which it was found. "It cannot," he says, "have belonged to the people by whom the gold coins were struck, for these betoken far too rude a state of the arts to admit of such a bar having been forged or been in use in a ship, at the epoch when such coins were used."

Prior to the discovery of the bar of iron, Captain D Williams had found,³ at the same spot, two lumps of iron, also associated with the gold coins, and which, he says, the natives considered to be weapons used by the pirates from the eastward in their attacks on boats, and regarding the coins he observes, that Lieutenant, now Sir A Phayre, agreed with him that they were not the coins of Arakan, either under the Mug or Burmese dynasties. Regarding the lumps of iron, he described them as much corroded, but so preserving their form that he considered that, when perfect, they had the form of "a rough double square pyramid of about two or three inches on each side, joined at the base, which is now about two inches only." They present, externally, "the usual carbonized appearance and softness of iron which has been much exposed to water, but they, when found, were internally sound and metallic." These lumps are not now to be found in the Museum.

¹ Journ As Soc Beng Vol XIII 1844 p LVI.

² Arab and merchant vessels visited India for many centuries even as far back as the 9th and about the beginning of the 3rd century Chinese ships, probably resembling the junks of the present day used to creep up the eastern coast of the Bay of Bengal as at present. See Thomas in *Nu nummata Orientale* Vol III Part 1.

³ Journ As Soc Beng Vol VII Part 1 1843 p 918

The bar here described was presented to the Asiatic Society of Bengal by Captain D. Williams, 1st Assistant Commissioner of Arakan, 5th June 1844

Rangoon

Rangoon, the capital of British Burma, occupies the site of a village the foundation of which is assigned by tradition to 555 B.C., and the palm leaf records assert that the famous pagoda the Shwe Dagon¹ was founded by two brothers who had visited Buddha Gotama in India at that time, having been guided to him by a Nat². Before parting from the Master, the Burmese tradition is that he rubbed his hand over his head, and gave the brothers a few hairs that adhered to his fingers, bidding them to preserve them carefully as relics, and it was for the reception of these hairs that the Shwe Dagon pagoda was built. In this story of the two brothers, we recognise the story of the two merchants, Tapassu and Bhalluka, who were travelling from Orissa to Central India and who were stopped by an angel who led them to Buddha, when they became converted. Before leaving Buddha, they asked him, saying, 'Lord bestow upon us something to which we may pay reverence,' when "with his own right hand he tore from his head and gave to them the Hair relics," and to this story is added, "they built a Dagaba in their own city, and placed the relics within it"³. The story probably originated in Orissa while the relics were there, and the Burmese appropriated it in order to shed lustre on their pagoda, which, from the popular belief that it contains these relics of Buddha, is

¹ Shwe Dagon is made up of two words—the *Shwe* in Burmese golden and *takun* a Tala ng word corrupted in Burmese to Dagon or Dagon meaning a tree or log laying athwart. *Brit Bur Gazet* Vol II p 637

² I fe of Gaudama p 101 Phayre Journ As Soc Beng Vol XXVIII 1869 p 473

³ Fausboll's (Rlys Dav ds) Birth Stories p 110

the most profoundly venerated shrine of its kind in South-Eastern Asia. The first reliable account of the pagoda is as late as the 15th century.

The town of Rangoon, which was originally called Dagon, is said to have been refounded by a King, called Pun-na-ri-ka, who reigned from 746 to 761, A.D., and who called it Aia-mana, but it afterwards re-acquired its name of Dagon, which was ultimately changed by the Emperor of Burma, Aloung-bhura, to Ran-Kun, which literally means the "end of the war."

In Cabinet No. 5.

Rn. 1.—An oval terracotta medallion from Rangoon, measuring 6" x 5". The following account of it has been given by Captain W. MacLeod.¹

"The accompanying image is one of two, just sent me from Rangoon (where it was dug up) by order of the King's uncle, the Mekhara Prince." Mr. Sarkies, who forwarded the images to Captain MacLeod from the Prince, remarks that the Prince's memoranda on the images stated that they "are the same as those found by Captain Hannay at Tagoung Myo, the inscription the same also in old Deva Nagari characters, and that they must be, at least, 1,800 years old."

A number were found at the same time, and it is stated that Rangoon is the site of an old city.

Captain MacLeod further remarks regarding this image, that it differs from the one brought down by Captain Hannay, figured in the Journal. "The principal image, in Captain Hannay's is supported by two figures, whereas the Rangoon one has two pagodas. The Mekhara Prince in his note mentioned, that those he sent me resembled some Dr. Bayfield brought down from Tagoung, but never having heard of these,

¹ Journ. As. Soc. Beng., Vol XI, Pt. 1, 1842, p. 439.

I erroneously supposed His Highness had confounded Dr Bayfield with Captain Hannay, but Dr. Richardson has put me right Both Dr. B and Captain H. visited Tagoung, and both appear to have found images with the Deva Nagari inscription, though Captain Hannay's discovery only has been recorded "

Presented to the Asiatic Society of Bengal, by the Mekhara Prince, 6th May 1842.

Rn 2—3—Two terracotta medallions, each with a seated figure of Buddha, in relief, under an arch supporting a wihāra, and the rest of the surface of the medallion covered with figures of stupas, and with a Devanagari inscription below the figure Both are oval and pointed at one end, one measures 5" 50 long, 4" 50 broad, the other 5" 50 long and 4" broad

From Rangoon presented by the Mekhara Prince of Upper Burma, 2nd October 1844

Prome

Prome, which now forms only a division of British Burma, embracing the breadth of the valley of the Irawadi, and lying between the Thayet District to the north, and Henzada and Therawati Districts to the south, was once a flourishing kingdom The first city was called Tha re khetra, or Rathay-myo, and was founded, according to the Burmese tradition, by Dwot ta-boung, one of the Sakya race, in the first year of the first Buddhist Council, and that would be about 443 B C The founders of this kingdom are said to have been of royal lineage, and descended from the Tagoung line of kings The city was situated about 5 or 6 miles to the eastward of the present town of Prome, and was, according to the Burmese histories, surrounded by a wall, 40 miles in length with 32 large, and 23 small gates, and filled with splendid

including three royal palaces with handsome gilt spires. About the beginning of the second century of the Christian era, the town was abandoned and fell into ruins, but the remains of massive walls, constructed with well burnt bricks, 18 inches long by 9 wide and $4\frac{1}{2}$ thick, and of embankments and pagodas, attest that where some seven or eight villages now stand in rice fields and swamps, intersected here and there by patches and strips of brushwood, there was once a large city, the capital of a flourishing and powerful kingdom.

A nephew of the last of the Prome kings founded the city of Lower Pagan,¹ in 108 A D, and on his death, Pagan seems to have been merged with the old kingdom of Togoung to the north, but in after times, it sometimes belonged to Ava, and sometimes to Pegu. There are no buildings of any great antiquity in the present town, and the oldest is probably the famous Shwe Tshan daw Pagoda the early history of which is unknown.

In recess No 9

Pe 1—An oblong arched recess of coarse sandstone, roughly cut, and measuring 1' 2" \times 9" in its maximum breadth. The stone has apparently been covered at one time with a layer of dark cement, while the recess is coloured with dark red.

It was found in a rock cut cave overlooking the Irawadi, on its right bank, opposite to the town of Prome.

Presented by Dr J Anderson December 1868

Pe 2—A stone figure 25" high, of a *Thagia*, or heavenly being, writing on a tablet. The head has a double crown, and there is a flower spike in each ear. The hands are very badly sculptured, and the right hand, which is writing, has the stylet so unusually curved that it resembles a sixth finger.

¹ British Burma Gazetteer p. 504

There are no legs visible, as they are covered in front by a garment.

It was found in an old temple near Prome.

Presented by Dr. J. Anderson, December 1868.

Pe. 3.—A pinkish sandstone figure, 1' 8", said to be the Guardian Nat of Earth. He is represented kneeling, the feet not being seen, according to Burmese ideas of respect. The Nat is represented twisting his long coil of hair to bring down rain.

From an old temple near Prome.

Presented by Dr. J. Anderson, December 1868

In Cabinet No 5

Pe. 4.—A small lead figure, seated on a high pedestal. It is very roughly made and poorly designed, and represents Buddha Gotama in the *dhyāna mudrā*. It is 4"·25 in height, dug out of the ruins of a pagoda near Prome.

Presented by Dr. J. Anderson, 1868.

Pe. 5.—A rude figure of Buddha Gotama in the *dhyāna mudrā*, retaining traces of the original gold gilding. Mr. F. R. Mallet informs me that this figure is made of a plumbiferous bronze. Height about 2"·75. It was dug out of the ruins of a pagoda at Prome.¹

Presented by Dr. J. Anderson, 1868

Pagan

The site of the city of Pagan² is on the left bank of the Irawadi, a short way below the present capital. The ruins

¹ These two figures had been dug out some years before my visit (1868), and were presented to me by a missionary at Prome. They are said to have been recovered from an old pagoda that had been demolished. See Journ As Soc Beng., Vol XXV, page 173

² Burney, Journ As Soc Beng, Vol IV, p 400. Conf Iule's Marco Polo, Vol II, pp 82, 89, 90, 93, 95, 96, 260

are chiefly of a religious character, and lie scattered over a space of about 8 miles in length and 2 in breadth, situated on a plain that is backed by the bold Thayo-wendine range of hills. Viewed at a distance from the river, it resembles a huge city of cathedrals and ruined churches, estimated at 800 to 1,000 in number. There are also a few monasteries.¹ The ruins have been described by a number of travellers, but only at all exhaustively by Yule.² Iergusson³ has also described them in his History of Architecture, and in Appendix L to Yule's Mission to Ava.

This city, which was the capital of the kingdom of Pagan, appears to have been founded about 817—849 A D., and the temples and pagodas date from that period down to the 12th century,⁴ but the older capital of the same name is situated above the present capital of Independent Burma, and on the same side of the river.

The city, and along with it the dynasty, was destroyed by a Mongul invasion, 1284 A D., in the reign of Kublai Khan.

One of the most remarkable edifices is the temple, known as Ananda, and ranking next it in importance is the structure known as Thapinya, and, after the latter, the temples called Gandapilen, Dharmangyi and Sudha Muncie, all of which have been described by Yule.

In Cabinet No. 5

Pl. 1—A small, 1' 1" 50, figure of Buddha clumsily executed, and in the *dhyana mudra*, seated on a lotus throne. I obtained this rough sculpture in a recess in one of the gates

¹ Hays. Journ. As. Soc. Beng. Vol. XXIX p. 316 pl. VII—X.

² Mission to the Court of Ava. Journ. As. Soc. Beng., Vol. XXVI p. 1.

³ Hist. Arch. Vol. II p. 515.

⁴ Hays. Journ. As. Soc. Beng. Vol. XXVII p. 267.

of the wall enclosing an underground temple at Pagan, in 1868, on my return from the first Yunnan Expedition.

Presented by Dr. J. Anderson, December 1868.

Pn. 2.—A seated human male figure with three heads, with high elaborate crowns terminating in a common top-knot bound with lotus leaves. The lobes of the ears are enormously developed, but there are no ear ornaments. The figure is seated cross-legged with upturned soles, the one pair of arms being held in a devotional attitude in front of the chest.

From an old temple in Pagan, having a considerable intermixture of Hinduism and Buddhism.¹ The figure is in relief against a slab, 12" 50 high, and 9" broad.

Presented by Dr. J. Anderson, December 1868.

Pn. 3—A glazed slab of red earthenware,² 13" 75 high, and 16" 75 broad, forming part of the external ornamentation of the Sudha Muncie pagoda, Pagan, Upper Burma. It is rounded above, and the centre is occupied by a triangular figure in yellow, enclosing a floral decoration in yellow and pale green, the general colour of the glaze of the slab.

Presented by Dr. J. Anderson, December 1868

Pn. 4.—Another of the same description: no history.

Pn. 5.—A circular piece of red earthenware, 9" in diameter, in the form of a lotus flower, the centre yellow glazed, the petals and intervening areas of pale brownish-yellow, with a central pale green band, at a lower level.

From the Sudha Muncie Pagoda, Pagan, 1868.

Presented by Dr. J. Anderson, December 1868

Pn. 6.—A slab of the same form as *Pn. 3* and *Pn. 4*, but only 8" 10 long, and 7" 50 broad, with a depressed outer rim,

¹ Conf Yule's Mission to the Court of Ava, Memo by Sir A. Phayre, p. 63,

² Conf Yule's Mission to Ava, p. 45, fig. 19

and a raised area in the centre, of pale yellowish green glaze, arising from the lower margin in the form of a triangle. From the Sudha Munce Pagoda, Pagan.

Presented by Dr. J. Anderson, December 1868.

In Cabinet No. 6.

Pn. 7.—A lozenge-shaped slab of red earthenware, 8" long and 6" broad, with a smaller lozenge-shaped figure, with four raised facets, occupying the greater part of it, but surrounded by a raised line parallel to its margin, and on a higher plane than the border of the slab. The glaze is pale yellowish ochre. From the Sudha Munce Pagoda, Pagan, Upper Burma.

Presented by Dr. J. Anderson, December 1868.

Pn. 8.—Another and similar, but no history.

Pn. 9.—A slab, 8" high, 4" broad at the middle, and 5"·50 at either end, both of which are equally dilated, the sides being regularly concave, expanding towards each end. A figure of nearly the same form as the slab, but smaller, occupies the greater part of it, but one end is more dilated than the other. The latter bears on its surface two conical eminences, one over the other, and in the centre rises an oval swelling, and above this five yellow-glazed bosses in lines, two below and three above, with a concentric raised line around each, except at its base. The rest of the glaze is a greenish yellow. From the Sudha Munce Pagoda, Pagan.

Presented by Dr. J. Anderson, December 1868.

Pn. 10.—Another and similar slab, the glaze chiefly bright yellow. From the Sudha Munce Pagoda.

Presented by Dr. J. Anderson, December 1868.

Pn. 11.—Another and similar slab with no history.

Pn. 12.—A lozenge-shaped slab of coarse red earthenware,

having a lozenge shaped figure with a rosette on it, the secondary lozenge and rosette being covered with a greenish and yellow glaze. It measures nearly 7 long, and 5.75 broad. From the Sudha Mune Pagoda, Upper Burma.

Presented by Dr J Anderson, December 1868

Pn 13—A square slab, 5.75 long and 5 broad, with a lozenge shaped figure on its centre, covered by a greenish yellow glaze. From the Sudha Mune Pagoda, Pagan, Upper Burma.

Presented by Dr J Anderson, 14th June 1869

Pn 14—Another slab measuring 5 × 4.50 in dark green glaze with a lozenge shaped figure in relief on its surface, divided by a groove. From Sudha Mune Pagoda, Pagan, Upper Burma.

Presented by Dr J Anderson, December 1868

Pn 15—A square slab of coarse red earthenware, measuring 5 × 5.50, with a lozenge shaped figure on its surface, in relief, containing two concentric lozenges within it, the central covered with a yellow glaze, the rest of the slab with green glaze. From the Sudha Mune Pagoda Pagan, Upper Burma.

Presented by Dr J Anderson, December 1868

Pn 16—An elongated pear shaped slab of coarse red earthenware, measuring 8" 50 long, by a maximum breadth of 4" 30, and length of 2" 50. The front is raised into an eminence, the one half with a central ridge, and the other or broad half, shelving downwards, covered with greenish yellow glaze. No history.

Pn 17 & 18—Two round bosses of coarse red earthenware, in diameter 4" 55, and 4" 20. One with pale yellowish green glaze. From the Sudha Mune Pagoda, Pagan, Upper Burma.

Presented by Dr J Anderson, December 1868

Tsagaing.

This place is situated on the right bank of the Irawadi, immediately opposite to the old city of Ava, below Mandalay and Amarapura, the recent capitals of Independent Burma.

It appears to have been, in 1345 A D, the capital of an Independent State, an offshoot from the kingdom of Burma, and that Tagoung was subject to it shortly after this time¹ About the same period, the Shans of the kingdom of Mogoung to the north advanced on Tagoung and captured it, driving out the Governor, who was the step-son of the Tsagaing King, and marching southwards against Tsagaing itself, attacked and plundered the city, which was abandoned by the King, who was afterwards, 1366 A D., murdered by his son-in-law, who founded the city of Ava Tsagaing, however, was again a petty Independent State for some time.²

Modern Tsagaing is only a small village embowered in trees, and situated on the banks of the Irawadi, immediately below the hill-range of the same name When I visited it, in 1865, and again in 1875, I observed only some ruined pagodas of no great age, but, in 1888, the following glazed tiles³ with bas reliefs were given to me as having been removed from an old pagoda near Tsagaing. Each is about 8' 75 square, and made in the form of a panel with an ornamental narrow border of rosettes.

Tag 1—It is covered with a dark brown glaze, and bears on it, in strong relief, two *belus* or devils riding on pigmy

¹ *Burmese Journ. de Soc. Beng.* Vol. V, p. 163

² Conf Phayre's History Burman Race Journ. As Soc. Beng. Vol XXXVIII Pt 1 p 32

³ "The saucers in which the metal (silver) is melted are sold at Rs 80 per 1,000 to lead smelters who extract any silver and lead that may remain, and the refuse of this smelting is sold to potters who use it as a glaze for tiles" Anderson's Report on Exped to Western Yunnan p. 220

elephants Each *belu* carries a circular shield held forward in the right hand, and over his left shoulder the mahout's *ank'us*. Below the figures is a short inscription in Burmese. From a pagoda near Tsagaing.

Presented by Dr Marfels, December 1868

Fig 2—It is covered with olive glaze, and has on it, in strong relief, two *belus* with vulture heads. The one figure is represented behind the other, each holding forward a spear in the right, and carrying a club in the left. They are dressed as Burmese soldiers. There is a short Burmese inscription below the figures.

From a pagoda near Tsagaing. Presented by Dr Marfels, December 1868.

Fig 3—This panel has two *belus* mounted on a brush-tailed porcupine (*Atherura fasciculata*), the animal being gigantic in proportions as compared with the *belus*, each of which is swinging a club in either hand. The glaze is cream coloured, and there is an inscription below the figures. From a pagoda near Tsagaing.

Presented by Dr Marfels, December 1868.

Tsingu.

Tsingu Myo¹ is situated on a rather prominent headland on the left bank of the Irawadi, about 36 miles above Mandalay, the capital at the entrance to one of the narrow channels, defined by high hills, that distinguish the Upper Irawadi and make it the Rhine of the East. It was once a fortified town, but is now a village of a few hundred houses. There was one old temple outside it, and from it the following figure was removed, in 1868.

¹ Oldham Yule's Mission to Ava p 180. Williams Through Burma to Western China, p 49. Anderson's Report on the Expedition to Western Yunnan, p 198.

In recess No 10

Tn 1—A wooden figure of a *Thagia*, standing on a small lotus pedestal, 6" high, the figure being 5" 8 in height. The head is encircled with a crown somewhat resembling a Pope's mitre in appearance, and the peaked segments of which it is made up are ornamented with beaded lines. The lobes of the ears are greatly elongated, with a flower in each lobe, and the neck is encircled with an elaborate necklace. The figure is clad in a long clinging garment. The left hand is held up in front of the chest, while the right hangs down by the side.

I obtained this antique looking and much-weathered figure, from the foregoing temple which exhibited decided affinities, in its style, to Hindu architecture.

Presented by Dr. J. Anderson, December 1868.

Theehadaw.

This is a stone pagoda, the only one of its kind said to exist in Upper Burma, as all the others are of brick. It is built on a picturesque little rocky island, about 30 miles above Tsingn, lying nearly in mid stream of the first defile of the Irrawady above Mandalay. "The pagoda is of no great size, but it is substantially built of a greyish sandstone which crops out on the left bank, a short way above the island, and which has been admirably cut and laid together with mortar. It is said to be of great age, but a Buddhist priest, who is in charge of it denied that it had been in existence for more than fifty years.

It has a quadrangular base with a chamber on one side facing the east, but closed with massive wooden doors. The three remaining sides have each a central false door, corresponding to the one on the east, and the sides of all, and the angles of the building, are relieved with Doric like pilasters."¹

¹ Expedition to Western Yunnan p. 201. Mandalay to Mowmen, p. 23. Conf. Oldham in Yule's Mission to Ava. 178. Williams *op cit.*, p. 51.

In Cabinet No. 6

Two 1—A fragment of one of the stones of which the Pagoda of Theehadaw in the defile of the Irawadi is built ¹

Presented by Dr J Anderson, December 1868

Old Pagan

This old capital of Upper Burma is occasionally known as Upper Pagan, owing to its being situated further up the river than Pagan proper, the more recent city Old Pagan, according to Burmese tradition, was founded in 109 A D, and as New Pagan was founded in 847-49, A D, the capital was moved southwards about that time. The power of the Pagan kingdom was effectually broken up by the invasion of Kubli Khan's hordes, in 1284 A D.

When I visited Old Pagan, in 1868, there were "still undoubted evidences of the old city wall, in a low rounded line of brick work, two or three feet high, skirting the river's bank. Beyond this point we had to cut our way with *daks* through a dense jungle, and after a fatiguing walk of a mile, in which our search was only rewarded by loose surface bricks, and a few obscure brick mounds, overgrown with an impenetrable vegetation, we came upon a narrow footpath leading to Tagoung, and on our way along it, passed an old pagoda the walls of which were entirely gone, with the exception of one behind a seated figure of Gurdama, about 8 feet high, but the pagoda appears to be of no very great age. The path lay

¹ In the neighbourhood of the island there is the famous tame sacred fish *Etia sacerdotum* which comes great distances to be fed when it is called. Some specimens of this fish attain to four feet in length. Anat and Zoo Res and Zoo Results Lunan Expeds p. 864 Pl LXXXIX, fig 3

through and over large heaps of brick work almost hidden in the soil " 1

O Pn 1—A seated figure of Buddha in clay, from an ancient pagoda at Pagan. It measures 1' high by 8 75 broad.

Presented by Dr J Anderson, December 1868

O Pn 2—A terracotta medallion of a seated figure of Buddha in a recess, the upper portion broken off. It measures 4 50 x 4" broad, and is 1 60 deep. The figure is surrounded by stūpas in relief. From an ancient ruined pagoda.

Presented by Dr J Anderson, December 1868

O Pn 3—The greater part of a large medallion, but wanting the edges with a seated figure of Buddha in relief and part of an inscription in the Devanagari character. It has a maximum height of 5 80, and a maximum breadth of 5 25. Medallions such as these were obtained by Captain Hannay at Tagoung in 1836 2

James Prinsep 3 suggested in 1836, as already mentioned, that these medallions "are very nearly of the same character as those found at Sarnath, and they may have been made there or at Gayā for exportation as is the custom to the present time." It will be observed that the Pagan and Tagoung specimens exactly resemble those from Buddha Gayā. From an ancient ruined pagoda.

Presented by Dr J Anderson, December 1868

Tagoung

Colonel Henry Yule, in describing the remains at Pagan,

¹ Expedition to Western China p 204. Conf Mandalay to Mow en p 28. Williams *op cit* p 59. Yule's *Ma co lolo* Vol II pp 89—90.

² Journ As Soc Bang Vol V 1836 p 196 *idem* p 15 Pl VI fig 2

³ *Op cit* Vol V p 164 foot note. Conf Phayre *op cit*, Vol XXVIII, p 23

covered with three Buddhist figures. It measures 6' 50 high, by 5" 75 broad at the base. The principal figure is a seated Buddha under an arch, which is surmounted by a temple in the form of the Buddha Gṛyā shrine. The other two figures are smaller erect figures of Buddha, each under an arched way carrying a stūpa over it. The rest of the terracotta above these figures is covered by small stūpas and floral ornaments. The inscription below is in Devānāgarī,¹ and the terracotta has been figured.

Presented, on the 2nd March 1836, to the Asiatic Society of Bengal by Colonel Burney, who received it from Captain Hannay, who found it at the foregoing locality.

Tg 2—Another, somewhat similar in form but without its raised margin, and with only one seated figure of Buddha, surrounded by stūpas, and sitting under an arched way surmounted by a temple, and below bearing a Devānāgarī inscription. It measures 6' 25 high, by 4' 25 in breadth.

From Tigoung, where it was obtained by Captain Hannay, and presented by Colonel Burney to the Asiatic Society of Bengal, 2nd March 1836.

Tg 3—The greater part of a medallion of coarse red clay, containing a seated figure of Buddha, with a pagoda on either side of the figure, and other smaller pagodas in relief around him. He is seated under an arched way. It measures—maximum height 5," maximum breadth 5."

Presented by Dr J. Anderson, December 1868.

Tg 4—A plumbiferous bronze² figure of a seated Buddha, measuring 6" 90 high, with an unknelt pedestal below.

¹ Journ. As. Soc. Beng. Vol. V 1836 p. 126 p. 157 Pl. VI, fig. 2.

² I am also indebted to Mr. F. R. Mallet of the Geological Survey for the information that the above figures are made of plumbiferous bronze; he having kindly analyzed them at my request along with the one previously mentioned.

which he does in detail, remarks —¹ ‘ The Burmese monarchs derive their stem from the Sakya Kings of Kapilavastu, the sacred race from which Gautama sprang. One of them, Abhi Raja by name, is said to have migrated with his troops and followers into the valley of the Irawadi, and there to have established his sovereignty at the city of Tagoung — a legend manifestly of equal value and like the invention to that which deduced the Romans from the migration of the pious Æneas, the ancient Britons from Brut the Trojan and the Gael from Scotia, daughter of Pharaoh ’”

Tagoung appears to have been the earliest capital of the Burmans, whose chroniclers claim for it a fabulous antiquity, and, according to tradition, it was founded before the time of Gotama.

After the Shan invasions of Tagoung, in 1363 A D, it does not appear to have been restored.

It is situated close to the ruins of Old Pagan, a city that does not claim a similar antiquity, having only been founded in 847-49 A D, so that the two cities must have existed beside each other for some centuries, if Burmese tradition and the chronicles of the kingdom are to be believed.

The ruins were first visited by Hanny, in 1835, and since his day by other travellers. While on the mission to Western China in 1867-68,² I stopped, as already stated, at Pagan and Tagoung on ascending and descending the Irawadi, but found their sites covered by impenetrable forest with the exception of some comparatively recent pagodas at Tagoung.

Ty 1 — A medallion of red clay, imperfect,³ but of an arched form with a broad raised border, the depressed surface being

¹ *Op cit* p 30. See also Burney Journ As Soc. Beng., Vol V p. 160.
Anderson *Op cit* p 200.

² *Op cit* p 204. Mandalay to Moumen p 26. Conf Williams *Op cit*, p 57.

³ Journ As Soc Beng Vol V 1836, p 106.

covered with three Buddhist figures. It measures 6' 50 high, by 5" 75 broad at the base. The principal figure is a seated Buddha under an arch, which is surmounted by a temple in the form of the Buddha Gayā shrine. The other two figures are smaller erect figures of Buddha, each under an arched way carrying a stūpa over it. The rest of the terracotta above these figures is covered by small stūpas and floral ornaments. The inscription below is in Devānāgarī,¹ and the terracotta has been figured.

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From Tagoung, where it was obtained by Captain Hannay, and presented by Colonel Burney to the Asiatic Society of Bengal, 2nd March 1836.

Tg 3—The greater part of a medallion of coarse red clay, containing a seated figure of Buddha, with a pagoda on either side of the figure, and other smaller pagodas in relief around him. He is seated under an arched way. It measures—maximum height 5," maximum breadth 5 "

Presented by Dr J. Anderson, December 1863.

Tg 1—A plumbiferous bronze² figure of a seated Buddha, measuring 6" 90 high, with an unfluted pedestal below.

¹ Journ As Soc Beng., Vol. V, 1836, p. 126 p. 157, Pl. VI, fig. 2.

² I am also indebted to Mr F. P. Mallet of the Geological Survey for the information that the above figures are made of plumbiferous bronze &c. having kindly analyzed them at my request along with the one previously mentioned.

The figure, in Burmese style, has a high pinnacle on the top of the head, and is roughly executed. From the comparatively recent pagodas at Tagaung

Presented by Dr J Anderson, December 1868

Fig 5—A plumbiferous bronze figure of a seated Buddha, formerly gilt, with a halo behind the head in the form of a *pāpā* leaf, and seated on a high pedestal. Measuring 6' 25 high

Presented by Dr J Anderson, December 1868

Fig 6—A small plumbiferous bronze figure of a seated Buddha, measuring 3' 75 high

Presented by Dr J Anderson, December 1868

Amherst

Maulmain is the head quarters of the Amherst District in British Burmah. It is situated on the left bank of the Salwin, and opposite to it is the village of Mutaban, which was once the capital of a kingdom. On the large island of Bhila, which protects Maulmain from the monsoon, there are numerous pagodas which Burmese tradition assigns to Asoka, and, even in Maulmain itself, which is a town of very recent origin, there are several pagodas said to contain relics of Buddha Gotama. At Mutaban, there are two principal pagodas of nearly equal age, dating from 1282 and 1284 A D respectively. Behind the town, at a distance of about six miles, there are numerous natural caves in the deeply scarp'd limestone hills that rise abruptly out of the vast plain, like so many rocky islands out of a sea. In the District of Amherst, which formerly included Maulmain, there are 23 groups of caves, all of them more or less ornamented by pious Buddhists and adorned with images of Buddha.

The following object was obtained from one or other of these caves —

A 1 —An elephant's tusk, measuring along the convexity of the curve 3' 3' 75, encircled by six tiers of seated figures of Buddha, five in each circle, and diminishing in size from below towards the top of the tusk. They are deeply carved, and seated in peaked-arched recesses, each recess being separated by an eminence bearing an umbrella. "Found in the Phr * * bia Koo, or cave, about 100 miles south east of Ma*(?) Darmyeng." These are the particulars given on the tusk itself, but in the Journal of the Asiatic Society,¹ it is stated that it was procured in a cave near Maulmain, and that it is of considerable curiosity and antiquity.

Presented to the Asiatic Society of Bengal, on the 4th May 1836, by Captain W. Foley

Malayan Peninsula.

M P 1 —A slab, 2' 2' high, by 1' 1' 50 in breadth at the lower end, and 11' 50 at the other extremity the curved and inscribed face being narrower than the back, which is plain, the sides being beveled off to the back, each side as well as the face on each of its margins being inscribed. The figure of a Burmese pagoda is delineated in outline between the two last-mentioned inscriptions.² The base of the pagoda is apparently nearly square, and of some height whilst the dome-like portion is almost round and capped by a long stalk like pinnacle, with seven umbrellas at wide intervals on the round stem, which ends above in two half circles, inverted towards each other. The figure given of

¹ *Op cit* Vol V, p 248

² Squeezes of the inscriptions occurring on this sculpture have been sent to Prof Forchhammer in the hope that he may be able to supply an English rendering of them for an Appendix

this sculpture in the Journal of the Asiatic Society¹ is inaccurate. Nothing has been placed on record regarding the discovery of the slab beyond what follows.

This slab was discovered by Captain James Low, M.A., S.C., near the ruins of an old Buddhist temple in Province Wellesley,² in 1831, and was presented by him to the Asiatic Society of Bengal³ on the 14th January 1835.

In recess No 10.

M P 2—A supposed sarcophagus, 2 3' long, 11 50 broad, and 9 50 high, supported on six tubular feet 3 70 in diameter at the base, slightly expanded above and raising the oblong trough 3" above the ground. The base of each support is perforated by a round hole. The material is a coarse burnt clay. No history is recorded of it, beyond that it came from the Malayan Peninsula along with a drawing, and was presented to the Asiatic Society of Bengal by Colonel C. Maclenzie between 1815 and 1820.⁴

Java

The Buddhist sculptures referred to Java, and of which there are only four, have not been found in the Asiatic Society's Catalogue, nor do they appear ever to have been catalogued, as they bear no trace of numbers.

The Art characters are, however, so distinct from those of any of the Buddhist sculptures in the Museum, that when I came to identify them for this catalogue, I felt no hesitation in regarding them as non-Indian. The material out of which they are sculptured, moreover, differs from any of the

¹ *Op cit.*, Vol IV, 1830 p 56 Pl III

² *Op cit.* Vol IV p 56

³ *Op cit.*, Vol III 1834 p 591

⁴ *As Res.* Vol XIII p XVII

stones used in Indran sculpture, and Mr. Medlicott, Superintendent of the Geological Survey, informs me, that it is of very recent volcanic origin, and much more so than any known Indran volcanic rock, and that some of the figures are carved in recent lava. A few figures, which are undoubtedly Brahmanical, and also from Java, are sculptured in the same material, and as they present the same Art characters as the Buddhist figures, the latter may be considered to be of Javan origin. A good many sculptures from Java were presented to the Asiatic Society between the years 1820-24, but only a few Brahmanical sculptures were entered in the printed catalogue, and some of them are of the same material as these Buddhist sculptures.

I also took the precaution to compare these four Buddhist figures with the figures reproduced in the splendid Dutch Monograph of the temple of Bōrō Boudour, in Java,¹ and also with the illustrations of Javan sculptures in Sir Stamford Raffles' History of Java,² and the comparison confirmed the correctness of my identification, as they present all the Art characters of the sculptural remains figured in these volumes.

A number of Indran officers visited Java during the period that that island was under British rule and immediately after it had passed into the possession of the Dutch, and among them there was one well known officer, viz., Coln Mackenzie, who is mentioned by Sir Stamford Raffles in his introduction to Captain George Baler's account of the Antiquities of Java, as having visited the ruins of Brambanan, in 1812, and as having published his journal in the Transactions of the Batavian Society.³

¹ Boro Boudour dans L. II de Java. Leemans 1874. See Ind. Ant. Vol. V. 1. 314.

² History of Java 1817. 2 vols.

³ Transactions of the Batavian Society Vol. VII 1811.

But the most famous temple in Java is Boro Boudour,¹ not far from Brambanan in the province of Kedäs, in the middle of the length of the island, but towards its southern coast, as it is only 35 miles, or thereabouts, from the sea. It is situated on the right bank of the Praga river, which discharges itself into the Indian Ocean, and is not far from the point where that river is joined by the Ello. A small hill, about 154 feet in height, was taken advantage of on which to build the so called temple, the leading structure of which is the pagoda that crowns the summit.

Colonel Henry Yule, who visited Boro Boudour and other Javan temples, in 1861,² has given the following short succinct account of its structure.³ "It is, omitting minutiae, a pyramidal structure rising in seven successive terraces from a square base, 197 broad on each of its sides.

"The first of these terraces is low, narrow, and without parapet, and is now covered with soil. The second terrace is higher and of considerable width, forming a base for the highly decorated structure which rises out of it. This consists of five successive terraces, each surrounded by an elaborate architectural screen, so that between every two of these screens there is formed a corridor running round the four sides of the building. The fifth terrace forms a wide platform, from which again rise three low concentric circular terraces, bordered by as many concentric rings of small dagobas. In the centre a larger dagoba of about 30 feet diameter, more probably 50 feet, forms the apex and crown of the edifice.

"In the outer face of each of the principal terraces are numerous niches crowned by miniature dagobas, and these

¹ *Boro* is the name of the district and *bodo* an ant according to Captain Baker but Kerguelon says Boro Boudour or the Great Buddha.

² *Jour. As. Soc.* Vol XXXI p 16 with 11 plates.

³ *Jour. Roy. As. Soc.* 1st series Vol IV 1870 p 416.

niches have all been occupied by cross-legged Buddhas, whilst both sides of the corridors are carved in an astonishing series of sculptures.

"The construction of the small dagobas, 72 in number, which form the three concentric rings, is very peculiar. They are hollow cages or latticed bells of stone, each of which contains a meditative Buddha immured, and visible through the diamond openings of the lattice "

Colonel Yule during his mission to Ava,¹ in 1855, described a pagoda at Mengun in Upper Burma, which he considered "had a great resemblance to the large ancient pyramidal temple in Java called Bôro Boudour," but he doubted "if the resemblance was more than accidental " In a footnote he suggested that the seven concentric terraces of this Burmese structure, with their central dagoba, might be symbolical of the great cosmical mountain Myen-mo (Mâha Meru) surrounded by its seven concentric and graduated ranges in the centre of the Sakwalî,² or mundane system " More recently,³ after having visited Bôro Boudour, Colonel Yule applies the same theory both to it and to the Burmese pagoda,⁴ holding them to be symbolical of Mâha Meru

¹ Narrative of the mission to the Court of Ava, 1858 p. 172

² For explanation of this refer to p. 10 of the 1st Part of this catalogue

³ Journ. Roy. As. Soc., new series, Vol. IV (1870), p. 413

⁴ The above Burmese pagoda is called the Senbyu pagoda, and is situated at Mengun on the right bank of the Irawadi nearly opposite to Mandalay, the capital of Upper Burma.

Captain (now Colonel) Sladen drew up a memorandum, regarding the pagoda which was published in the fourth volume of the *Journal of the Royal Asiatic Society*, 1870 and to which Colonel Yule, Mr. Fergusson, and Mr. Horne appended remarks. Colonel Sladen held the pagoda 'to be a complete symbolical representation or model of Mount Meru' and in his remarks Colonel Yule retracted the statement that he had formerly made, that the resemblance between it and Bôro Boudour was purely accidental, as he held that there are "many analogies between Burma and Java in architecture, arts, and manners of which the history is unknown, though some of them doubtless came from India with the religion which was once common to both "

Mr Fergusson,¹ on the other hand, thinks that the varieties of the pagoda at Mengun and, therefore, by implication, also, of Boro Boudour, may be accounted for on much mundane and less recondite grounds, and says that he is content with the fact that we have here a tope with enclosing walls, without seeking for any further symbolism present," these enclosing walls being the equivalents railings around such topes as Bharhut, Sanchi and Amr

These Javan temples probably date from between the 12th and 14th centuries A D

In recess No 10

J 1—A well carved seated figure of Buddha on a throne, in the *bhumisparsa mudra*. This sculpture measures 3' 5" high by 1' 11" in breadth at the base. The figure is carved from a slab behind it, which is somewhat oval in form but terminating above in a small abrupt point. The margin of the slab has a line of devices intended to represent flames, a style of ornament common in Burma, Cambodia, on religious edifices. Internal to this, there is a row of rosettes and of allied forms. The rest of the slab is perfectly plain. The hair of Buddha is in small spiral curls; there is a large top knot behind, while rays of light are represented issuing from his head, and there is a *tika* on his head,

"Between his eyes the silky hair circle, like the new moon
His eyes, blue and soft as those of the king of oxen
His body always emitting light."

Figures of this character occur on the terraces of Boudour.

See Handbook of Architecture p. 56 and Journ Roy As Soc Indes ser 2 Vol IV p 423

Deals Romantic life of Buddha p 179

J 2 — A seated figure of Buddha cross legged with the hands as in the *jnana* or *dhyana mudra*, but raised off the lap. Behind the figure there is a perfectly plain slab with nearly straight sides and rounded off above. The total height of the sculpture is 3' 3" and its breadth 1' 10". The figure is seated on a *padmasana*, and there is an aureole of the exact form of the nimbus generally represented behind the head of Boro Boudour figures of Buddha, and with an ornament doubtless intended to represent rays of light. The features are small and the face more elongated than in the previous sculpture.

J 3 — A large seated human female figure in the *dhyana mudra*, backed by an upwardly tapering slab, rounded above, and perfectly plain with the exception of a lotus stem on the right, springing from the seat on which the figure rests, and reaching to the level of the left shoulder, where it terminates in a flower that supports a triangle, in which there is a seated figure of Buddha. The head dress is very high and resembles certain head dresses found in Boro Boudour figures, and, in front of it, there is a triangle containing a stupa with a † like pinnacle. The head is encircled with a jewelled fillet resembling a crown. The ornaments consist of large earrings, a necklace, armlets, bracelets and anklets. The dress is a sleeveless jacket, with a garment fastened round the waist and reaching to the ankles. The breasts are greatly developed, and the limbs are short and stout. It has all the character of female figures from Boro Boudour. It is probably intended to represent Tāra.

J 5 — A seated figure of Buddha on a *padmasana* and in the *dhyana mudra*, the sculpture measuring 3' 0" high by 1' 1" 0" in breadth at the base. It resembles *J 1* of this series, but the back slab is more oval, and the external line of flame ornamentation is more pronounced.

JAIN SCULPTURES.

Jainism, like Buddhism, holds that its system of belief has existed for an incalculable period, during which it has been promulgated by a succession of teachers. According to the Jain system of the Universe, the world is destroyed after vast intervals of time and again renewed. In each of these renovations twenty-four teachers appear who practise the doctrines of the system and a rigid asceticism and morality by which they attain *moksha* or *nirvāṇa*. These teachers appear at different periods, and so perpetuate their doctrines through each cycle. They are, however, not confined to the present cycle only, but others of the same number have appeared in previous cycles, and others have yet to appear in cycles to come. These teachers are called Jinās, or Tirthankaras "conquerors or leaders of schools of virtue," or "vanquishers of vice and virtue." Each Tirthankara has his specific doctrine by which he is recognised, for, in some, their colour is different. The following is a list of the twenty-four, who have attained *nirvāṇa*, in the present cycle.

1.

Inu

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List of the Tirthankaras of the present Cycle.

No	Name	China or Distinctive S gn.	Colour	Place of Nirvāna
1	Ādinatha or Rishabha	Bull (<i>erisha</i>)	Yellow or golden	Mount Satrun jaya, in Gujarat.
2	Ajītnatha	Elephant (<i>gaja</i>)	"	Samet Sikkhar
3	Sambhava	Horse (<i>asva</i>)	"	"
4	Abhinandana	Monkey (<i>placaga</i>)	"	"
5	Sumati	Curlew (<i>krauncha</i>)	"	"
6	Padmaprabha	Lotus (<i>abha</i>)	Red	"
7	Suparewa	The Swastika mark ¹	Golden	"
8	Chandraprabha	Crescent (<i>sasi</i>)	White or fair	"
9	Pushpadanta	Crocodile (<i>makara</i>)	"	"
10	Sitalanatha	The <i>Srivatsa</i> mark ²	Golden	"
11	Sri Ansanatha	Rhinoceros (<i>khadgi</i>)	"	"
12	Vasupujya	Buffalo (<i>mahisa</i>)	Red	"
13	Vimalanatha	Boar (<i>sakara</i>)	Golden	Champapuri
14	Anantanatha	Falcon (<i>syena</i>)	"	Samet Sikkhar
15	Dharmasatha	Thunderbolt (<i>vajra</i>)	"	"
16	Santinatha	Antelope (<i>mriga</i>)	"	"
17	Kunthunatha	Goat (<i>chhaga</i>)	"	"
18	Aranatha	The <i>Bandavarta</i> mark ³	"	"
19	Mallinatha	Water jar (<i>ghata</i>)	Blue	"
20	Mamuvrata	Tortoise (<i>kurma</i>)	Black	"
21	Naminatha	Blue Water lily (<i>nilot-pala</i>)	Yellow	"
22	Neminatha	Conch (<i>sankha</i>)	Black	Mount Ginar
23	Paraswanatha	Hooded snake (<i>sesha</i>)	Blue	Samet Sikkhar
24	Mahavira	Lotus (<i>padma</i>)	Yellow	Pawapuri

¹ A mystical mark of this form  or with the arms reversed. This symbol is probably of great antiquity in India, as it was one of the chief marks on the feet of Buddha. Professor Burnouf (see Schliemann's *Troy* p. 103) holds that it is intended to denote the invention of the fire-drill. The Swastika has been observed on Greek pottery of great age, on thousands of ornaments in the catacombs of Rome, on ancient personal ornaments in Scandinavia, on ancient urns and weapons in Britain, on devices in Japan and Britain, on coffins in China, and on Church bells in England. For an interesting article on this subject, see *Ind Ant.*, Vol VII, p. 176, also *Thomas Ind Ant.*, Vol IX, p. 65. *Beal ibid.*, p. 67.

² A mark either thus , or thus . It also occurs on the breast of Vishnu, or Krishna where it is said to represent a curl of hair.

³ A mystical mark of this form 

The most popular of the Jinas are the first sixteen, and the last three. The figure of Pārswanātha is represented naked, generally with scandent plants on the limbs to indicate the profundity of his meditations, and also overshadowed by *Dharana*, a Nāga, in the form of a many-headed cobra, as in the statue of the Jina in this gallery.

According to Rhys Davids,¹ Pārswanātha was probably the founder of the sect. He was born at Banāres, and married the daughter of King Prasenajita, but, like Prince Siddhattha, he left his princess, to follow the life of an ascetic at 30 years of age. He lived for 100 years, and died, or attained to *nirvāna*, in 777 B.C. on the summit of the hill of Pārasnāth, or Pārswanātha, also known as Samet Sikhar, i.e., "the Peak of Bliss," in the Hazāribāgh District of Bengal. As twenty out of the twenty-four Jinas attained *nirvāna* on Pārasnāth, it is considered a most sacred place by the Jains, and is annually resorted to by many pilgrims.

The last of the Jinas, Mahavīra, and whom Colebrook and Stevenson, along with some other authorities hold to be the author of the system, and whose real name was Nirgrantha

Dr Buhler¹ claims for himself and Professor Jacobi² "the discovery of the real name of the founder of the Jainas," whom they hold to have been Mahavira, whose correct name, as already remarked, is Nirgrantha Jnatiputra. Dr. Buhler observes that "Jnata or Jnati appears to have been the name of the Rajput clan from which the Nirgrantha was descended."

The Jains, a term derived from Jina, are divided into two sects³ "The Shy Clad Ones" or Digambaras, and the "White Robed Ones" or Svetambaras. The first are also known as the Nirgranthas, "without a bond," and Nagnatas, naked mendicants, their external distinguishing feature being that they went quite naked,⁴ whence the term *Digambaras*, and they are almost certainly, according to Rhys Davids, identical with the *Nigranthas* of the Buddhist Pali Pitakas, and of one of Asoka's edicts, and are therefore as old as the 4th century B C. The latter, or "White Robed Ones," are probably not older than the 6th century A D.⁵

The Jain scriptures are not older than the 6th century, although they are founded on very early traditions. Like the Buddhist, the Jain system of belief aims at *nirvāna*, which can be attained by accepting certain metaphysical theories, and by the practice of "liberality, gentleness, piety, and remorse for failings—by goodness in thought, word, and deed, and by kindness to the mute creation, even to the forms of vegetable life," and hence they consider it an act of piety to found and maintain hospitals and homes for sick and homeless animals. The *moksha* or *nirvāna*, how-

¹ Ind Ant. Vol VII p 143 foot note

² Ind Ant, Vol IX p 158

³ Rhys Davids *op cit*

⁴ At present the Digambara sect as a rule only adopt the sanctity of nakedness at their meals, but a few recluses, or Yatis, always practise the nude

⁵ Buhler, Ind Ant, Vol VII, p 28. Conf Ind Ant. Vol VIII p 311.

ever, of the Jains, differs from that of the Buddhists: the former believe in the existence of a soul within body, and in the transmigration of souls, *moksha* being emancipation from the power of transmigration. The system does not teach the existence of a God, nor, like the Hindu faith, the absorption of the soul into the deity, but it includes in its angels and demons nearly all the gods of Hindus, and the Vedas are respected and sometimes quoted according to Rhys Davids, in support of Jain doctrines. Burgess says that one of the leading doctrines of Jainism is the denial of the authority of the Vedas. The Jains are most numerous in Western India, but they are also scattered over the rest of India, and they have one recent temple in Calcutta. Their most imposing buildings are the famous temples at Mount Abu,² and their largest colossal statues occur in the Maisur and the Kanara country.³

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¹ Ind. Ant., Vol. VII, p. 143, foot-note.

² Ind. Ant., Vol. IX, p. 158.

³ Rhys Davids, *op cit.*

⁴ At present the Digambara sect, as a rule, only adopt the *śarīra* nakedness at their meals, but a few recluses, or Yatis, always appear on nude.

⁵ Bühler, Ind. Ant., Vol. VII, p. 29. Conf. Ind. Ant., Vol. V.

act of vandalism perpetrated on these ruins having been the destruction of the largest mound, the site of an old Jain temple, the stones of which were used to build the bridge of the Great Indian Peninsular Railway over the Narbada.

In 1861, Colonel Henry Yule¹ discovered two small but ancient-looking temples, in a mound to the westward of the great mound destroyed in 1861, and he states that both appeared to be Jain, and it seems probable that these are the temples described by Mr. Beglar.² The following pieces of sculpture were found about them partially buried

Some inscriptions have been found among the ruins, and in the village of Tewar, and have been translated by Professor Hall.³

In north-east corner of the Gallery.

Ta. 1.—An elaborately carved sculpture, 4' 3" high, and 2' 8" broad, with a figure of the tenth Jina, Śitalanātha, sitting on a richly cushioned throne in the *bhumisparsā mūdrā* under a *chhatra* and with an elaborate lotus medallion or nimbus behind the head. The figure is known to be this Jina by the *śrivatsa* symbol on the chest and on one sole. There is a large attendant male human figure with an elaborate head-dress on each side, accompanied by a small human female figure, and over these, on each side, is a cherub or *vīdyādhara* offering garlands, and above these, on a lotus pedestal, on each side, has been a mounted elephant with an attendant behind it, bowing in reverence to the tree. The lobes of the ears of the Jina are enormously enlarged by ornaments, and the hair

¹ *Op cit*, p 211.

² Arch. Surv. Rep., Vol IX, p 58, Pl. xiv, fig 2.

³ Journ. American Oriental Soc., Vol. VI, pp 419—536; Journ As Soc. Beng., Vol. XXX, 1861, pp 317-336. and Addendum on the Identification of Chedi with the Tchi Li t'o of Huen Tshang. S. Julien's Mém, de H T, t II p 168, p 403.

is in small spiral curls gathered into a top knot. The features are very short, round and flat, and the eyes very narrow and elongated.

From a mound at Karanbel. Presented to the Asiatic Society of Bengal, by His Excellency Lord Canning, Governor General of India, 2nd October 1861.

Ta 2—Another, and more perfect sculpture than the last, and with the lotus throne supported on two richly carved pillars in front. Below the throne there are two *sardulas* with open mouths and pawing the ground, and behind them at the corners, two women at one side, and a woman and a man at the other, the front figure in each case kneeling. The sides of the back of the throne are also supported by *sardulas*. In front of the throne, between the pillars, a richly ornamented cloth hangs down in front. The Jina is the same as in the last sculpture, and is in the same attitude.

From Karanbel. Presented to the Asiatic Society of Bengal, by His Excellency Lord Canning, Governor General of India, 2nd October 1861.

Ta 3—A fragment, 2 x 1 8 23, probably the upper part of a large statue of a Jina. It consists of a conventional representation of the Bodhi tree (*Ficus religiosa*), behind the branches of which is a conventional representation of a lotus flower, resembling somewhat the medallions of the Bharhut Stupa. On the left side of the dome shaped tree, is a figure of Siva and Parvati, below which is a *makara* swallowing a human being, and in the opposite corner there are the remains of a similar monster.

I judge the sculpture to be from Tripura, as the stone and art are evidently the same as in the two preceding pieces.

In No 1 on the north side of the Gallery

Ta 4—An architectural fragment, probably part of a Jain

temple, and which from the similarity of the stone to the foregoing specimen, is probably from the same locality and with a similar history. It measures 2' 3" \times 1' 6" \times 9"

Ta 5—Portion, 31" 50 \times 16," of a large sculpture elaborately carved and consisting of a handsome pilaster to the left, on the right side of which stands a male human figure in an easy attitude with a bull at its feet in the background. The head of the figure is lost, but round the neck hangs a garland of *vertebrae* hanging down below the knees where there is a clasp, the centre of which is a monkey's skull. Behind the head there is a lotus flower as a halo. The pilaster has the same characters as the pillars on the foregoing Jain sculpture, to which this fragment, in the stone of which it is made and in its general art characters, has so strong a resemblance that it is probably one of the sculptures found by Colonel Yule in this locality.

Gwahor.

The city of Gwahor, with its fortress¹ the residence of the Maharajah Scindia, is situated about 60 miles nearly due south from Agra. The fortress was in ancient times an important seat of the Jain religion. It was founded in 275 A D., and is built on an isolated rock, a scarped outlier of the Vindhyan sandstone, resting on a base of massive bedded trap.² The rock attains to a height of 342 feet, and on its eastern side there are a number of colossal figures carved on it in relief, some of them 20 to 30 feet high. But there are many other groups of similar figures, some of which are even more colossal, one being 57 feet high, and quite naked. They are accompanied by inscriptions, some of which have been

¹ In the Report of the Curator of Ancient Monuments in India for 1881-82 it is stated p. CLXVII that Major Keith's report on Gwalior is being printed and may serve as a guide to the fortress and city.

² Medlicott and Blanford's Manual of the Geology of India Vol. I p. 56

translated by Dr Mitra¹ Besides these figures, the rock is also covered with small niches, and with caves excavated in it, many of them containing small statues, while others may have been originally cut out as cells for recluses. The inscriptions associated with the caves, niches, &c, record that they were all excavated and carved within a period of about thirty-three years, between 1441 and 1474 A D²

During the time of the English traveller, William Fitch, 1610 A D, there was the life sized figure of an elephant mounted by two human figures outside the gate of the fortress, now known as the Elephant Gate. This elephant was also described by the Emperor Babar, A D 1525

There are cisterns on the side of the cliff, and numerous tanks within the fortress which also contains the ruins of Hindu and Muhammadan palaces, and Hindu and Jain temples

The finest example of Hindu architecture, according to General Cunningham,³ is the Man Mandir Palace (1456-1516), which Fergusson⁴ says "exhibits one of the most picturesque combinations of Saracenic with Hindu architecture to be found in India. It is entirely of stone, and carved with a degree of elaboration which is only to be found in such combinations"

There is a temple, the "*chaturbhuj*" or "shrine of the four-armed God," cut out of the solid rock, close to the Lakshman Gate, and the inscription associated with it has been translated by Dr Mitra,⁵ and from this record it appears that this temple was excavated in 816 A D

¹ Journ As Soc Beng Vol XXX, p 267, and Vol XXXI 1867 pp 391-404

² Cave Temples of India p 510

³ Cunningham. Arch Surv Rep., Vol. II pp 330-396 Pls. LXXXVI—
XCI

⁴ Hist Arch Vol II p 605

⁵ *Of c t* Vol XXXI p 399

But the most remarkable temples are those known as the Sas Bahu, the larger one dedicated seemingly to Padma-prabha, the sixth Tirthankara, and built in the form of a cross and apparently founded in 1092 A D All that remains of it, however, are the porch and a ruined sanctuary Fergusson¹ observes that "This temple is interesting, not only from its perfectly known date, which is a landmark in the style, but from its sculptures exhibiting such a mixture of Jainism and Vishnuism as to have led to considerable difference of opinion as to which religion it should be ascribed It is in fact a perfect architectural illustration of that confusion between the two faiths already remarked upon at page 561," where Mr. Fergusson states his opinion that Buddhism, Jainism and Vishnuism are "three stages of one superstition of a native race" He goes on to remark—"It can hardly be doubted that it was originally dedicated to one of the Tirthankars, but all the nine Avatars of Vishnu are there " * * *

The smaller of these two temples, also in the form of a cross, was probably built about the same time as the larger one, and has a similar history

General Cunningham has also observed the remains of another Jain temple, or rather a Muhammadan building made of Jain materials

There is also the Telia Mandir, the loftiest building in Gwalior, originally dedicated to the worship of Vishnu, but, according to Cunningham, now devoted to the worship of Siva, and this temple he considers dates from the 9th or 10th century

A temple of the Sun existed in Gwalior at the beginning of the 4th century, but it was destroyed by the Emperor

¹ *Op cit* p 632

Altamsh, the Slave King of Delhi, in 1232 A D. General Cunningham believes that the site of this temple is indicated by the tank called Sūraj Kund¹

There are said to be numerous subterranean passages, and one is supposed to lead to Agra²

The following copper pagoda and figures were found in 1869, in excavating foundations for a mess house in the Fortress, near the remains of the old citadel wall, at the depth of 12 or 13 feet. An inscribed slab about 9.50 square was found at the same time, but whether exactly in the same locality as the figures, I have been unable to discover

Dr Mitra has been so good as to translate this inscription for me which he reads thus —

“Salutation to the Supreme Lord of the *Ganas*. In the Saka year of the auspicious Salivāhana, numbering the sages (7), the sages (7), the lord (6) and mother (1) together equal to 1677, and corresponding to the Christian year 1755, on the first of the wane in the month of Kartika, on Sunday, when the asterism in the ascendant was Mṛgaśiras, verily at the vesper conjunction, this beautiful assembly hall with (broad) foundations was erected on the Gopā hill, for the — inhabitants, by Lakshmana, younger brother of Rāma. In the year Vikrama Samvat, 1812, in the year named Parthiva (of Jupiter’s cycle), on Sunday, the first of the wane, in the month of Kartika — ”

“The architect was Devāsena ”

Dr Mitra makes the following observations on the word *Gopa*. He says “the word in the text is *gopajñaya*, and it appears very clearly on the stone. It means “by order of Gopa,” but the meaning does not seem consistent. Who

¹ For a translation of the inscription regarding this temple, see Dr. Mitra Journ. As. Soc. Beng., Vol. XXX p. 267

² Arch. Surv. Rep. Vol. VII., p. 102

Gopa is does not appear. If it had been the name of a king, the writer would have for certain put in a regal title, if that of a common person his order would signify nothing, and would not have been referred to. I suspect, therefore, that the engraver has, by a blunder, converted the original reading *gopahāye*, 'on the hill called Gopa,' into the inapplicable word. The locale of the hill is what the context requires here, and I have accordingly rejected the apparent reading in my translation." This slab is in the Inscription room of this Museum.

Gr 1—A quadrangular tower made of copper, but much corroded. The total height is 1 6' 75, and its basement is 6 25 square, and about 4" high. There are three storeys, each of which is supported by a pillar at each angle, and the storeys diminish in height from below upwards. Each is solid, and there are 12, 8 and 4 Jinas, back to back in the first, second and third storeys respectively, that is all the twenty four Jinas are represented. The four figures in the uppermost storey differ from the others in being naked and being in the *bhūmisparśa mudra*, and one of them, Pārsvanātha, is indicated by his cognizance, the polyccephalous snake forming a canopy over his head, but the symbols of the other twenty three Jinas cannot be detected. All appear to have had a triangular figure on the centre of the chest. The top of the tower terminates in an *amṛasūla* ornament.

This temple and the following four copper figures were presented by the Government of India, 13th August 1869.

Gr 2—A figure apparently of Chandraprabha, the eighth Jina, in the *bhūmisparśa mudra*, on a throne, the back of which supports a large nimbus surmounted by the crescent moon. At the sides of the upper portion of the back of the throne there is an elephant's head. The total height is 10 30

the breadth of the throne 5', and the height of the figure 5'. The hair is in small curly locks, and the figure is naked.

Gr 3—A figure of a Jina in the *bhumisparsa mudra*, but with no symbol remaining to indicate who is intended, height 5' 50

Gr 4—Another figure, apparently of a Jina in the *bhumisparsa mudrā* but the symbol is lost. The hair is long, and falls down over the shoulders. Height 5' 50, breadth of throne 3', height of figure 3' 50. The back of the throne and nimbus have been broken off.

Gr 5—A much corroded figure of a Jina in the *bhumisparsa mudra*, and not seated on a throne. Height of the figure 6' 75

MISCELLANEOUS JAIN SCULPTURES

J Ms 1—A sculpture, 4 high by 2 2" broad, being an erect figure of Parśwanātha standing under a seven hooded snake, the figure being carved in deep relief, so much so, that it is only connected to the slab by its head, shoulders, and a few other parts at intervals below. The coils of the snake behind the figure extend to the ground, and have been ingeniously taken advantage of by the sculptor to be the points at which the figure is attached to the main mass. On the right hand of Parśwanātha stands a female Naga in human shape with a snake over her head, and holding a long handled *chhatra* over the Jina. The rest of the slab is profusely covered over with human figures, demons, monsters and animals, doubtless a representation of the attack on Parśwanātha by his enemy Karmātha, treated after the fashion of the attack of Māra on Buddha Gotama, as depicted in Buddhist sculptures, *e g*, those from Sāranāth in this gallery, and already described. Some of the uppermost figures are attempting to hurl down rocks, while others at the side attack the Jina, sword and shield

in hand. Some of the attacking figures have the heads of animals, and these have generally human faces represented on their bellies¹. A number of the human figures are much emaciated, and one in particular, a large male figure to the right, is a rather powerfully executed figure, a personification of famine with sunken eyeballs, his body so emaciated that each individual muscle is portrayed as if it had been carefully dissected out. Above it, a buffalo rears against the Tirthankara. At the feet of the Jina on the left hand side, there are some little Naga figures, in human form, kneeling in adoration, and, on the opposite side, a man and a woman are in adoration at the feet of the Jina².

The history of this sculpture has not been traced.

J Ms 2—A black stone figure of Parswanātha roughly executed, 18" high by 14" broad, and with an inscription on the back of the pedestal. There is no slab behind the figure. It is seated in the *bhūmisparsa mudra*. There is a large conical eight lobed *kaustubha*³-like symbol on the centre of the chest, while the nipples are represented each as a large circle, containing a somewhat convex disc, with a rounded eminence in its centre. On the upturned left palm there is a diamond shaped figure, and on the soles, portions apparently of a similar symbol.

I am indebted to Babu Pratapa Chandra Ghoshā for the information that the inscription states that the figure was dedicated by Śrī Ratnā Sinha in praise of Parswanātha and the dedication of his temples.

J Ms 3—A similar figure to the last, also inscribed and with similar symbols. The ears are long and pendulous,

¹ Arch Surv Rep. Vol I p 255. *ibid* Vol XI p 11.

² Cunningham *op cit* Vol I p 261, foot note.

³ The *kaustubha* was a celebrated jewel obtained at the churning of the ocean and worn by Vishnu or Kṛṣṇa on his bosom. *Dowson op cit*.

and the hair, as in the former figures, is in small spiral curls. The figure measures about 12" 50 in height, and is of highly polished black stone, so that the colour is not that of the tenth Jina.

Babu Pratapa Chandra Ghosha who has also kindly examined the inscription on this figure, states that he has been able to read the following: "In the Samvat year 1908, this figure of Santinatha is placed by * * * * * on a jewel seat," but he has some doubt regarding the first numeral in the date.

The year 1908 Samvat corresponds to 1851 A.D. Only one figure of Santinatha was in the Museum, prior to 22nd August 1879, as far as I have been able to make out, and it was presented by G. Wellesley, Esq.,¹ 15th July 1826, as ascertained by me from the letter that accompanied the donation, and which I found among the records of the Society, in 1879. This letter, however, could not be found, in 1883, when I again applied to the Society for it, in order once more to verify the date, and description of the figure.

J Ms 4—A small fragment, 1' 3" high, of an erect figure of a Jina, but wanting the head and a considerable part of the legs and arms. It has been part probably of a larger sculpture, as there are to the right two small figures of Jinās in the *dhūmisparsā mudrā*. No history.

¹ As Pes. Vol. XV, App. p. XIII

high, and dressed much in the same way as the principal figure

In Dr Mitra's catalogue this sculpture and the following three others, are numbered 805—8, and designated "Ornamented figures in alto relievo, standing under trees, brought from Cuttack Donor, Captain Kittoe," and the Journal of the Asiatic Society is referred to, but the volume and page in which these sculptures were supposed by Dr Mitra to be mentioned are not given, and I have in vain endeavoured to find any reference to them in the Journal of the Asiatic Society In his work on Orissa,¹ after he had visited Bhuvaneswar, Dr Mitra speaks of Br 3 of this series as a sculpture from Bhuvaneswar, but he does not give his authority for so doing, so that some doubt still attaches to the history of these sculptures which are placed only tentatively under Bhuvaneswar Br 1 bears a short inscription which Babu Pratapa Chandra Ghosha has been so good as to examine for me, and informs me that it means "Kartikēya, nursed by Ganga, to whose care the hero was consigned by Agni Although Kartikēya was born of Siva (Durgā), Ganga is said to have nursed him The bearded figure standing behind the large female figure, I would think represents Agni, who is red bearded The reading in Roman letters, therefore, is—Gāngata = belonging to Ganga = Kartikēya "

Presented to the Asiatic Society of Bengal by Captain M Kittoe

Br 2—Another erect human female figure, probably a dancing girl, represented in the curved attitude of the previous statue, and standing under a tree on which there are large fronds, among which two common monkeys—*Macacus rhesus*, are enjoying themselves The front of this figure

¹ *Op cit.*, Vol I p 101

is directed towards the spectator, and it is represented nude, with the exception of a very flimsy garment which is being pulled up and adjusted with both hands over the person. The hair is dressed much as in the previous sculpture, and the figure is decorated with ornaments of much the same character. There are two small attendant female figures, one of which, is in the large figure, has a *Siva* mark on the forehead. The front of the pedestal, which is a simple flat slab, as in the previous sculpture, bears a short inscription, which Babu Pratapa Chandra Ghosha considers to be a mason's mark, thus—"Ra lhuta=finished=completed=accomplished"

Br 3—A sculpture similar to the last, but somewhat larger. The principal figure is 27" high, and represents a woman standing erect under a bower formed by a fig tree in which are seen squirrels, and a bird. She is engaged at her toilet, and holds in front of her face, in her left hand, a convex, somewhat square mirror, with a handle behind. Her right hand is raised over her head arranging her hair, which is done up much in the same way as in *Br 1* of this series and similarly ornamented. Her dress and ornaments are nearly alike those of *Br. 1*. She is attended by two human figures, one a female figure measuring 19' high, and the other a small male figure, 11" 50 high. The attendant woman has a satchel over her right shoulder, and her left hand is thrown backwards taking out some object for the use of her mistress whom she resembles in her attire. The features of this figure are distinguished by a prominently hooked nose. The man has a bag resembling a courier's bag over his left shoulder, and his right hand is rused as if he had been handing some object to the lady.

Presented to the Asiatic Society of Bengal by Captain M. Haltoe

Br 4—A sculpture like *Br 1*, but with a flat slab held

This, and the following one hundred and twenty seven casts were presented by the Government of Bengal. They were taken, in 1869, by moulders trained in the Calcutta School of Art, and Mr H. H. Locke, the Principal of the School, informs me that they are thoroughly reliable, as they have not been touched up in any way.

Br. 2—A small portion of a door jamb similar to the last, $19'' \times 8'' 25$.

Br. 3—A small cast, $12'' 75 \times 6'' 20$, from the south-east corner of the Great Temple. A woman is represented lying with her heels in the air playing a drum, a man with small curly locks dancing alongside of her. His hands are raised as if he were holding up the entablature above him, and he is somewhat in the attitude of similar figures in Grecian architecture. Both figures are in bold relief in a deep recess with a beaded border.¹

Br. 4—The head of a human figure, with a very high elaborate head dress, and a Siva mark on the forehead.² $8'' 25 \times 3'' 25$.

Br. 5—A portion, $29'' 50 \times 6'' 25$, of the corner of the Great Temple, and resembling *Br. 1* in its treatment, and admirably executed.³

Br. 6—An elaborate cast, $32'' \times 22''$. It consists of two distinct sections, *viz.*, three panels below with human figures, the other half consisting of a richly carved combination of beaded circles, scrolls of foliage and human figures. The central scene of the three panels is a lady resting on a low seat, dressing her hair and surrounded by her waiting maids, while each lateral panel is occupied with a human female figure, one with a mirror, and the other accompanied by a child.⁴

¹ Or ass. Vol I Pl XVI fig 30

² Op cit Pl VIII fig 10

³ Op cit., Vol I Pl XXVI fig 115 A

⁴ Op cit Pl XXXIII fig 46 a

Br 7 — A very elaborate cast, 33" x 27", from a sculpture on the south side of the Great Temple. It is a combination of beaded circles and loops, leafy designs, and human figures. Below, a human head occupies a conventional representation of a chaitya window, consisting of a beaded circle surrounded by a beaded loop, a form of device of common occurrence in the temples of Bhuvanēśwar, and many other temples belonging to the two great types of Hindu architecture, and occurring in a modified condition in the temples of Pagan in Upper Burma. In this design, the ends of the beaded loop around the window are tied together along with the handle of a lotus petalled *chhatra* which is placed over it, and on each side of the loop is an inverted *śaṅkha* or conch, one of the cognizances or *chīnhas* of Vishnu. Above this is another, but larger double beaded window with its umbrella, a bell depending by a chain from the handle of the *chhatra*. Bells were a favourite ornament with Hindu sculptors of an early period, as they occur all along the architrave of the Bharhut Stupa, where they are associated with a knotted cord, the prototype of the beaded cords so essential an element in ornamentation to the very latest periods. A bold floral design is placed on either side of the upper circle, on each side of which stands a man in an attitude that combines with the rest of the device, and here the inverted *śaṅkha* also occurs. The remaining portions of the sculpture below, consist of conventional representations of foliage.¹

Br 8 — A portion of a horizontal band, 17" 50 x 7" 25, on the Great Temple. It consists of a peculiar device of foliage into which the palmette is introduced, enclosed in a beaded border. Two common monkeys, *M. rhesus*, are seated over the device, engaged in the favourite pursuit of monkeys *viz*, cleaning each other's skins.²

¹ *Op cit* Pl XXXIII fig 46 b

² *Op cit* Pl IX fig 19

Br 9 —A portion of an arched ornament $9' 25 \times 4' 50$, palmette designs and flamboyant scrolls, combined with discs and diamond shaped devices, a human figure with the hind quarters of a lion being external to the spring of the arch

Br 10 —A portion, $2' 50 \times 27'$, of the arched ornament over a figure in the Great Temple. The arch is surmounted by a well carved face of a *śivaliṅga* that should be compared with an elephantoid head from Gaur in which similar horns and ears occur, and also with *Br 29* of this series of casts. Falling from the mouth is a mass of beaded strings. The ornaments of the arch are the same as in the last small specimen¹

Br 11 —Half of a lotus pedestal of a statue, $24' \times 18' 50$, resting on a rich floral device, with a large lotus bud at one side of the pedestal and springing from the flower below it²

Br 12 —A small corner-piece from the Bhāgavatī temple, $3' \times 3'$, consisting of two floral loops with leaves, &c³

Br 13 —A portion, $4' \times 2' 75$, of a horizontal band in the Bhāgavatī temple, floral and beaded, and surmounted by a conical surface made up of arches and loops as in *Br 7*⁴

Br 14 —A portion, $5' 50 \times 2'$, of a small horizontal arabesque from the Bhāgavatī temple, consisting of floral loops with birds in the centres

Br 15 —A foliated panel, $16' \times 4' 50$, from the Bhāgavatī temple, enclosed in a beaded line and surmounted by a beaded like device, from the centre of which a bell is suspended, the top being surmounted by a foliate triangular ornament

Br 16 —An ornament from around a door in the Bhāgavatī temple $25' 50 \times 3' 25$, and a miniature of *Br 1*.

Br 17 —Another similar ornament from the Bhāgavatī temple, $21' 75 \times 3' 50$

¹ *Op cit* Pl XX fig 63

² *Op cit* Pl XVI fig 12

³ *Op cit* Pl XIV fig 33

⁴ *Op cit* Pl XIV fig 38 b

Br 18 —A sunken panel containing *Sri* seated on a lotus throne, with an elephant on each side on a lotus pedestal. From the Bhāgavatī temple, 7' 50 × 6' 70

Br 19 —Part of a moulding round a niche in the Bhāgavatī temple, and resembling *Br 17* in style 12' 75 × 4' 50

Br 20 —The cast of a "pillar in a niche in the Bhāgavatī temple," 16' × 6' 50 It is a combination like *Br 10* of foliaged bands, or beaded border¹

Br 21 —A cast of a bracket in the Bhāgavatī temple, and consisting of combinations of the ornaments already described 7' × 6' 25²

Br 22 —A cast of a perpendicular band in a niche of the Bhāgavatī temple, consisting of loops of foliage containing animals, and with a beaded border and pendants of beaded strings to which tassels and ornaments are attached, the area above these being composed of little open squares enclosed in a beaded border

Br 23 —A cast, 14' × 6', of a perpendicular band from the Bhāgavatī temple, having circles of foliage with animals in their centres, and enclosed in a straight beaded line³

Br 24 —A cast, 9' 50 × 3' 40, of a perpendicular foliaged scroll with a beaded border, from the side of a niche in the Bhāgavatī temple

Br 25 —A rough cast, 16' 10 × 2' 25, of a horizontal beaded band of foliage, from the Bhāgavatī temple

Br 26 —A cast, 9' × 7' 50, of a human female figure, from the waist upwards, from the Kedareshvara temple The fingers are interlocked over the head which is encircled with a jewelled crown The hair is done up in a huge bow, appearing on the right side before the arm, and in the lobes of the ears there are enormous ornaments Around the neck

¹ *Op cit*, Pl XV, fig 39

² *Op cit*, Pl XV fig 37

³ *Op cit* Pl X, fig 20

are a torque and a beaded necklace, and on the arms beaded bracelets and armlets

Br 27 —A *Gandhara*, 6' 75 x 6' 75, carrying a garland, with an *Apsaras* seated on his right thigh, in the fashion in which groups of this kind are usually represented in Buddhist sculptures From the Kedareshvara temple

Br 28 —A cast 10 50 x 3' 50, of a horizontal beaded band in the Muktesvara temple, consisting of lions attacking elephants

Br 29 —A cast from the Muktesvara temple, 21 x 16, of a rampant and bridled lion with an elephant's head, a kind of *sardula*, with pointed ears, and leafy horns springing from the eyes as in *Br 10* It is mounted by a human female, in whose right hand a weapon is raised to strike a small male human figure crouching under the *sardula*, and armed with a sword and buckler, and wearing a curious cap with a beaded border The elephant's head has a beaded tassel in its trunk¹

Br 30 —Another somewhat similar cast, 21 50 x 13, but this bridled lion-headed *sardula* has an elaborate mane, and a crouching elephant below it From the Muktesvara temple²

Br 31 —A sunken panel about 9 25 square, and with a beaded border 0 75 in breadth On the panel there are two human heads in a corner, opposite to one another, and looking in different directions Each of these heads has two bodies, but the four bodies have only four legs and four arms, and they are so arranged that pairs are parallel to one another, leaving an elongated narrow interspace between them The pairs of arms occupy opposite corners, and the legs do the same, the combination producing four perfect human figures From the Muktesvara temple³

¹ *Op cit* Pl xx, fig 65 c ² *Op cit* Pl xx fig 65 b

³ *Op cit* Pl xvii fig 57

Br 32—A cast, 17 × 11' 25, of an elongated band enclosed in a beaded border. The centre is occupied by a partially reclining human figure, embowered in foliage. Over the band there is a plain area on which a gambling scene is represented in relief. Two figures are seated opposite to one another at a small table. The figure to the right is rather emaciated, and is squatted on the ground in native fashion having a cloth tied round the waist and legs, as a support in sitting, in one hand he holds a rosary. The other figure is seated on a low stool. From the Muktesvara temple¹

Br 33—A cast, 21 × 6, of a piece of a corner of the Muktesvara temple. It consists of a longitudinal series of pendants resembling inverted chaityas, and above this an externally projecting band, the lowest moulding being a spiral arrangement of beaded bands of foliage, and over this there is a longitudinal line of four-petaled lotus flowers above which there are some isolated, nearly conical, eminences at regular intervals, and with foliated designs on their faces.²

Br 34—A cast, 19 25 × 8 50, of a piece of a cornice from the temple of Muktesvara. The devices of the mouldings consist of foliated scrolls in a line, above which, highly modified lotus petals hang downwards over a convex moulding.³

Br 35—A cast, 18 50 × 12', probably a portion of the pediment of a pilaster of the Muktesvara temple. It is a combination of circles or loops, resembling the lowest loop of *Br. 7*, and with the *śulka* at their sides. The loops are in two longitudinal series, one over the other, and with a band above them of four-petaled lotus flowers in longitudinal series.

¹ *Oj. cat.* II xi fig 24 ² *Op. cit.* Pl xi fig 2c

³ *Op. cit.*, Pl vii fig 12

enclosed in a beaded border, over which is a small seated human figure with long curly locks

Br. 36—A small panel, 7' x 2' 75, containing a foliated design enclosed in a beaded border. From the Muktesvara temple

In recess No 3

Br. 37—A cast of a dancing girl from the Muktesvara temple. The figure, which is 13" high, is standing on a bracelet, and is represented nude with the exception of her jewellery which consists of large ear ornaments and a chain that encircles the neck, and passes between and around the breasts falling down in front of the thighs. Her bangles are large rings encircling about two-thirds of the fore arm, and resemble those in use at the present day, and her anklets are of the usual kind worn by dancing girls. The hair is elaborately dressed and is gathered behind into a huge bunch. She is represented standing at the side of a tree, grasping a bough over her head by her right hand

Br. 38—A cast, 17" 75 x 6" 50, of part of a perpendicular band from the Muktesvara temple, consisting of loops or circles formed by the entwining of two foliated twigs, each circle containing two or more monkeys (*Macacus rhesus*) variously engaged. In the middle loop a monkey is riding on the back of a crocodile, as in one of the scenes in the Bharhut Stupa, while two of his companions are climbing up the entwining stems. Above this there is a monkey-family-party, a mother-monkey is suckling her young one seated in front of another monkey, while a third and playful individual stands on his hind legs, his hands resting on the head of the mother.¹

Br. 39—A cast, 25" 72 x 9", of a door-jamb from the

¹ *Op cit* Pl XII fig 28

temple of Muktesvara, and very like the jamb from Buddha Gaya, *B. G. 896*, and with a *krillimukha* below, the two carrying a garland between them. The acanthus like moulding, and the line of lotus rosettes indicate that these sculptures may probably be about the same age ¹

Br 40 —A cast 18 50 × 7 50, of a horizontal band from the temple of Muktesvara, the moulding consisting of a line of lotus petals directed upwards, and above this a foliated ornament within a beaded margin ²

Br 41 —A portion, 12" × 7", of a horizontal band from the Muktesvara temple, the lower moulding representing lotus petals in a line, side by side, with a portion of a long sunken panel over it containing a palm tree, about which are deer, either deer or antelopes, resting and feeding. The panel has a beaded border ³

Br 42 —A sunken panel, 7" 40 × 4" 50, from the Muktesvara temple with a beaded and lotus border, about one inch in breadth. The compartment is occupied by a woman standing beside a wall, her right arm resting on its top, and with a bird of some kind perched on her arm.

Br 43 —A portion, 11" 50 × 11" 75, probably of a pilaster of the Muktesvara temple. It is a combination of circles within circles, made of twigs, some of them halved and the halves displaced alongside each other ⁴

Br 44 —A cast, 13" 50 × 11" 50, of the top of a niche of the Muktesvara temple, a combination of *Br 7, 33, 35* and *40* ⁵

Br 45 —A cast, 36 × 14", of a portion of the base of a pillar in the Muktesvara temple. It consists of a succession of very bold mouldings, four in number, one over the other,

¹ *Op cit* Pl. XXXVI fig 113 ² *Op cit*, Pl XVII, fig 50

³ *Op cit*, Pl VII fig 11 ⁴ *Op cit* 11 XV fig 42

⁵ *Op cit* Pl XV fig 41

each consisting of three parallel vertical ridges, the two base-mouldings being each about 10 high, and the second curved inwards.

Br 46.—An arabesque moulding, $11' 75 \times 4' 25$, of the base of a pilaster in the Muktesvara temple, the ornament consisting of oblique bands of four petaled lotus flowers, leaves and beads.¹

Br 47.—A crest, $40'' \times 14'' 50$, of the base of the small tower in the Rājānā Deul temple. The right side shows the halves of circles of tendrils with foliated centres, while the remainder consists of four vertical parallel series of little angular projections with beaded borders and separated from each other, like so many brackets, by little squares with intervening spaces.

Br 48.—A portion, 41×19 , of the base of the small tower in the Rājānā Deul temple, consisting of two bold mouldings of vertical ridges, one convex and the other perpendicular, with fine mouldings between them, and a foliated moulding over the uppermost of the two. To the right there is a vertical band consisting of modified lotus stems and buds, and below this there is a recess or panel, set in a beaded frame, and containing the following scene — a woman standing alongside a seat, and lifting one leg in the act of putting on some garment, her child stands on the ground in front of her. Over the panel there is a conical roof consisting of the usual combination of beaded and plain circles each occupied by a foliated rosette, a style of architectural ornament widely spread in India.

Br 49.—A portion of the mouldings of the small tower of the Rājānā Deul temple, $14' 50 \times 16$. There are three boldly projecting mouldings, the uppermost and lowermost having a flat anterior surface covered with a horizontal foliated band in a beaded border, the sloping under surface of the former

¹ *Op cit* Pl XVI fig 44

and similar surface of the lower moulding being covered with lotus leaves with beaded outlines. These mouldings are separated from the central one by little cubes, in contact only at their angles, thus leaving square interspaces between them, a style of ornament of great antiquity. The moulding itself has a sharp edge, and two intermediate mouldings on its two surfaces. A small, squatted human figure occurs on the upper surface of the basement of all the mouldings.

Br 50 —Part, 20" 50 × 16, of a moulding of the small tower of the Rājārāni Deul temple, the original having been apparently much weathered. The mouldings are of the same character, but much bolder than the last, and the central moulding is vertically ribbed.

Br 51 —A female human figure, and part of its surrounding mouldings, 31" 50 × 16, from the small tower of the Rājārāni Deul temple. The figure is 21" high, and is standing on a bracket. She is holding a mirror in her right, and some beaded and tasselled cords in her left hand. The hair is dressed in three ridges passing from the forehead to the occiput, a form of hair dressing seen in some Greek sculptures, and it is gathered into a large bow on the left side of the head. The mouldings consist of two vertical foliated bands to the left with beaded borders and an arabesque of the ordinary kind now so frequently mentioned.

Br 52 —A cast, in two pieces 67" 60 × 18, of a portion of the small tower of the Rājārāni Deul temple, consisting chiefly of a human female figure standing on an elaborate bracket,¹ consisting of a lotus pedestal resting on a deep foliated projection, underneath which are a series of several smaller projections, and made up of ornamental mouldings of the same type as *Br 49* and *Br 50*, the lateral mouldings external to the statue, and the moulding above it being nearly the same.

¹ *Op cit* Pl XXXVI fig 144

as the lateral mouldings of the last figure, *Br 51* The statue itself measures 28 in height, and is represented standing under a tree, and sculptured in a conventional way with a *sanlha* held up in its right hand, the left hand has been broken off The statue would therefore appear to represent Lākshmi.

Br 53 — A cast, $27'' \times 14''$, of foliated mouldings and bands of the general type forming part of the small tower of the Rājārāni Deul temple

Br 54 — Another cast, $27'' 50 \times 14''$, from the small tower of the Rājārāni Deul temple

Br 55 — A portion, $21' \times 15'' 50$, of a bold moulding of the ordinary type, from the small tower of the Rājārāni temple

In recess No 4

Br. 56 — Another cast, $17'' 50 \times 20''$, much bolder, and forming the lower portion of the part represented in the previous cast, and consisting of plain mouldings, with an isolated representation of a chattrā window with foliated supports in the middle of the lower moulding From the small tower of the Rājārāni Deul temple

Br 57 — Another fragment, $24'' \times 12''$, from the Rājārāni Deul temple, with the same mouldings as in *Br 47*, but with a bold *amlasila* ornament above

Br 58 — A cast, $12'' \times 6'' 50$, of a plain, but weathered moulding, from the Rājārāni Deul temple

Br 59 — A cast, $25'' \times 19''$, of a lotus bracket from the Rājārāni Deul temple, with an elephant's head and one fore limb resting on it, a lion's paw grasping the top of the elephant's head, and another paw to the left The side of the lotus stem from which the bracket expands, has a rich foliated branch hanging down from each of its sides

Br 60 — Portion, $23'' \times 16''$, of a perpendicular foliated arabesque, with human figures among the foliage, from the

Rajarāni Deul temple The margin is beaded, and, below, there is a combination like the lower portion of *Br 7*

Br 61—A lotus bracket, 15 50 × 8 00, from the Rājārāni Deul temple, with foliated devices springing from the stem

Br 62—A portion, 12 × 8, of a foliated band with a beaded back, the beads strung together, from the Rājārāni Deul temple

Br 63—A floral band with a beaded border 10 00 × 4 50, from the Rājārāni Deul temple The ornament springs from the tail of a crested bird of the same character as that represented in the Buddhist Gaya pillar *B G 48*, which closely resembles the Jhelum pillar figured by General Cunningham¹

Br 64—A cast, 4" 75 × 4, from the Rājārāni Deul temple, illustrating one method of hair dressing in vogue among women during the time the temples were built

Br 65—A portion, 11 25 × 5 25, of a foliated band with a beaded border from the Rājārāni Deul temple

Br 66—A portion, 25 76 × 10, of a plinth ornament in the Rājārāni Deul temple, consisting of lotus leaves with beaded foliated margins

Br 67—A cast, 10 × 4' 00, similar to *Br 73*, and also from the Rājārāni Deul temple²

Br 68—A sunken panel, 7 75 × 6 00, from the Rājārāni Deul temple An erect figure with the upper parts of a man and the lower parts of a lion, and playing a vina of some kind with a gourd at one end The head is encircled with a high head dress, consisting of a series of large erect objects placed side by side, and evidently fixed on to a fillet

Br 69—A narrow ornament, 1 50 × 12" from the Rājārāni Deul temple, consisting of an elongated sunken area with a single line of compressed flowers of some plant probably belonging to the order *Compositæ*, in full flower³

¹ Arch Surv Rep, Vol. XII, Pl. XL, fig. 1

² *Op cit*, Pl. X, fig. 22

³ *Op cit*, Pl. VIII, fig. 1"

Br 70—The head of a figure, 8" 50 × 5 50, from the Rājarañi Deul temple, with a high, somewhat pointed headdress, and elaborate ornaments in, and behind the ears. The features are rather sharp, and the nose prominent.

Br 71—A similar head, 8" × 4' 75, from the Rājarañi Deul temple.

Br. 72—A bracket, 16' 75 × 9', like *Br 61*,¹ from the Rājarañi Deul temple.

Br 73—A portion of a palm wreath, 13' 50 across the curve, from the Rājarañi Deul temple.

Br 74—A small bracket, 14" 50 × 6' 25 much resembling *Br 71* and *Br 61*, from the Rājarañi Deul temple.

Br 75—A human female figure, 27' 50 high, from the Rājarañi Deul temple, and in the usual attitude of such figures. The only clothing represented is a flowing garment reaching from the loins to across the knees, and secured by an elaborate waistbelt, and with beaded loops hanging down from it, and a long beaded and tasselled cord in the centre. The dressing of the hair is the same as in *Br 52*. The left arm rests on a lotus bud, the stem of which appears to pass round the back of the figure and to be held by the right hand close to the right ear. The figure doubtless represents Kamalā or Lakshmi as the queen of beauty.

Br 76—Another cast, 5' × 1", showing a manner of dressing the hair, from the Rājarañi Deul temple.

Br 77.—A portion of a head, 4' 25 × 3", from the Rājarañi Deul temple, showing the dressing of the hair behind, and the ear ornaments.

Br 78—A frieze from Kapileśvara temple, 20" × 9', and consisting of an elaborate foliated device beginning in a goose turning round and holding its foliated tail in its bill.

Br. 79—A cast, 23" 50×16", of the upper cornice of a niche in the Kapilesvara temple. It consists of four bold flat mouldings with intervening plain angular subordinate mouldings. The flat surfaces are narrow bands, consisting of squares and lozenge-shaped spaces containing rosettes and waving tendrils in one, defining spaces holding half a lotus rosette. Over these bands are designs at intervals of conventional *chaitya* windows containing lotus rosettes, surrounded by foliated devices.

Br. 80—A cast, 29" × 15", of a capital of a pilaster in the Kapilesvara temple with part of its abacus. The lower part of the capital, up to the beaded line below the band of rosettes, is the same as the lower portion (all that exists) of the capital of the pillar *B G 81* of the Buddha Gayā series, and the remainder is a modification of the upper part of the capital of that pillar and of the Sahibganj pillar, all therefore belonging to probably the same period of Indian art.¹

Br. 81.—A cast, 23" 50 × 12" 75, of the 'top of a large niche' in the Kapilesvara temple resembling the previous specimen, but with an elephant like that of *Br. 59* at the upper right-hand corner.

Br. 82—Cast, 21" 75 × 8" 25, of a portion of the top of a niche in Kapilesvara temple. It consists of three little raised bands or mouldings of beads, circles and rosettes, the uppermost capped by a pinnacle with an *amṛasīla*, and external to it stands a human male figure supporting a projecting cornice over all, consisting of step pyramids of exactly the same character as those on the architrave of the Bharhut railing.

Br. 83—A cast, 40" × 11", of portion of the shaft of a pilaster of the Kapilesvara temple. The lower part consists of a sunken panel 18' high, in which a *sārdūla*, mounted by a human male figure, is represented in relief, rampant, over a

¹ *Op cit*, Pl XXXV, fig 3.

fallen man with a dagger in his hand. The mounted figure has also a weapon in his hand, but he is sitting in an easy attitude, looking slightly backwards, and with his left hand that holds the weapon resting on the hind quarters of the *sardula*. The upper part of the centre of the panel is occupied by a head of a *sardula*. Over this panel which is enclosed in a beaded border, is a horizontally elongated panel with two beaded lines passing outwards from its centre to each of its corners, while foliated designs occupy the interspaces. It is also surrounded by a beaded band, and over it is a semi-circular lotus medallion with a beaded border, and resembling the medallions on the Buddha Gayā and Bharhut railings. Above this is the hexagonal shaft of the pilaster.

Br 84—A portion, 12' \times 9' 50, of a bold projecting cornice or moulding from the Kapileśvara temple, made up of designs resembling *Br 33*, but much larger.

Br 85—A cast, 50' \times 7" 50, of a part of the vertical foliated band on the side of a niche in the Kapileśvara temple. The lower part consists of a vase, exactly like the vase on the capital of the Buddha Gayā pillar, *B G 49*. Above this is an elongated panel with an elaborate foliated ornament in Indo-Grecian style, and over this there is a small square panel resembling the panel over the *sardula* of *Br 83*. The top portion is a semi-medallion of the lotus flower type.¹

Br 86—A cast, 27' \times 24', of the base of a pilaster from the Kapileśvara temple, a modification of *Br 80*, but with bold lower mouldings.

Br 87—A series of mouldings from the Kapileśvara temple in one piece, 12' 75 \times 21' 50, a combination of designs occurring in *Br 79*, *82* and *84*, the most interesting being the line of step pyramids and dependent finials.

¹ *Op. cit.*, Pl. xxxvi, fig. 116.

Br 88—A capital of a pillar, 22' 50 × 11', from the Śaṁśiresvara temple, and of the Indo-Persian type¹

Br 89—A portion, 22" 75 × 11" 75, probably a pilaster from the Parasurāmesvara temple, the lower panel a miniature of the lower panel of *Br 83*, but without the human figures, and the upper part resembling the lower portion of *Br 85*, with an intervening area with vertical ridges and intervening concave spaces, the ornament being lotus petals represented erect, but in a conventional way.

Br 90—A very rich scroll of leaves and stems, 23" × 8', from the Parasurāmesvara temple²

Br 91—A crest, 11" 60 × 12" 50, from the Parasurāmesvara temple, resembling the lower design in *Br 85*³

Br. 92.—A scroll of leaves, with one border beaded, 24" 50 × 7", from the Parasurāmesvara temple⁴

Br 93—A foliated scroll, with large beads on one side, 26' × 4", and from the Parasurāmesvara temple.

Br. 94—A fragment, 10' 50 × 6" 75, from the Parasurāmesvara temple, viz, a bud with a short bill, its tail ending in foliated scrolls.⁵

In recess No 5

Br 95—A cornice, 11' × 5" 50, from the Parasurāmesvara temple, consisting of lozenge shaped figures containing foliated designs, with a disc-like centre in each, the spaces being connected to each other by a crescentic button, and the areas between containing a conventional representation of a flowering lotus, *e g*, like that on the summit of the gateway of the Bhārhut Stūpa. Below this band there is a line of large beads, and, beneath, a moulding of lotus petals, under which is a bold serrated ornament, the same as that so prevalent in the Gāndhāra⁶ sculptures

¹ *Op cit.*, Pl. xxxv, fig 1.

² *Op cit.*, Pl VIII, fig 15

³ *Op cit* 11 vii fig 13

⁴ *Op cit*, Pl ix fig 27

⁵ *Op cit*, 11 xiv, fig 32

⁶ *Op cit*, Pl xi, fig 25

Br 96 — An emaciated seated figure of a yogi, 11" 75 × 8 from the Parasurāmesvara temple. The ribs and individual muscles are seen, and the abdomen is so drawn in, that it appears as if it had been cut open, and the sculptor who had no knowledge of anatomy represents ribs as far down as the pelvis. There are large ornaments suspended from the ears, and a long rod in the figure's raised right hand.¹

Br 97 — A panel, 10' 25 × 6' 25, from the Parasurāmesvara temple. A combination of elephants' trunks modified into foliated ornaments.

Br 98 — Portion of an ornament, 19' 50 × 8' 25, from the Parasurāmesvara temple, consisting of lotus or vases, placed side by side. In the present piece, only two lotus occur, and part of a third, and leaves are represented falling from their mouths over their sides. On the Bharhut Stupa railing there is one representation of a lotus exceedingly alike to these, and with the same bearded band around the middle and a similar fluting at the base.²

Br 99 — A frieze, 47' 50 × 12", from the Parasurāmesvara temple. It represents the capture of a wild elephant by five domestic elephants and their owners. The wild elephant is recognised by the absence of trappings and by the rope tied round one leg, the end of which he has in his trunk, having dragged up the stake to which it was tied, or it may have been secured round the tree in front of him. A man behind him on the ground is preparing to tie another rope on his hind legs, and is assisted by two elephants behind him, which are pounding the captive with their trunks, while the rider of an elephant in front is keeping him at bay with a long spear, until his companion mounts, and who is assisted in doing so by his elephant holding out one of its hind legs.

¹ *Op cit* Pl XVI fig 43

² *Op cit* Pl XIV fig 31

on which the man stands with one foot, his other foot being on the tail, and ready to spring up, but he anxiously watches the enraged captive giant. Another elephant with spare ropes brings up the rear. Two ornamental vases close the scene to the right. The elephants in this frieze are admirably represented, and the whole group is full of life, spirit and truthfulness to nature.¹

Br 100 —A part, 35' 50 × 7' 50, probably of a frieze, consisting of an undulating stem proceeding from each side of the mouth of a *kirittimukha* or *sardula* occupying its middle, the circles formed by the tendrils of the stem enclosing acorn-shaped bodies. Temple unknown.

Br 101 —A portion, 13 × 6' 50, of an arabesque from the Sāri Deul temple, consisting of foliated scrolls with a palmette introduced, and forming circles, the one here represented containing a well executed small *sardula*.²

Br 102 —A chaitya window ornament, 8' 50 × 8, from the Sāri Deul temple, a miniature representation of *Br 7*, but with some of the details omitted.³

Br 103 —A portion, 4 × 3' 75, of a foliated ornament from the Sāri Deul temple, springing from the mouth of a much modified human head, its true nature almost obscured by its foliated character.

Br 104 —A foliated ornament, 9' 40 × 5', from the Sāri Deul temple, in the form of an arabesque with representations of animals.

Br 105 —A cast, 4' 50 × 4' 25, of a medallion containing a mythical bird, from the Sāri Deul temple.⁴

Br 106 —An ornament, 7' × 4' 50, from the Sāri Deul temple, consisting of the head of a *sardula*, from the mouth of which depend two beaded cords from circles, one within the other.

¹ *Op cit* Pl XIII fig 30

² *Op cit* Pl x, fig 22

³ *Op cit*, Pl XIV fig 38 a

⁴ *Op cit* Pl XVII fig 52

Br. 107.—A miniature, $4''\cdot60 \times 2''\cdot50$, of a conventional chaitya window from the Sārī Deul temple. It is represented as occupying the front of the roof of a Dravidian temple.

Br. 108.—Another cast, like *Br. 105*, $4''\cdot75 \times 5''\cdot60$, from the Sārī Deul temple.

Br. 109.—A medallion, $4''$ in diameter, from the Sārī Deul temple, with foliated ornaments, among which is a samber deer.¹

Br. 110.—A medallion, $3''\cdot75$ in diameter, from the Sārī Deul temple, with a palmette leaf and other foliated designs, among which is an elephant.

Br. 111.—Another from the Sārī Deul temple, and $4''\cdot25$ in diameter, with a boar, and also with the palmette.²

Br. 112.—An oval medallion, $5'' \times 4''$, from the Sārī Deul temple, with a pea-hen perched on a twig, and a palmette leaf.³

Br. 113.—A foliated scroll, $11'' \times 4''\cdot75$, from the Sārī Deul temple, with beaded border.

Br. 114.—Another foliated arabesque, $12''\cdot25 \times 4''\cdot70$, from the Sārī Deul temple, forming medallions containing hares, bears and antelopes, and palmette designs, the whole included in a beaded border.

Br. 115.—A medallion formed by a twig, and containing a squirrel on a lotus capsule, $5''\cdot75 \times 4''\cdot50$, and from the Sārī Deul temple.⁴

Br. 116.—A cast in the form of a cross, and consisting of a vertical and horizontal arabesque with a beaded border, made up of undulating leafy twigs and tendrils forming arches enclosing figures of mammals and birds, and one palmette. It measures $11''$ in height, and $2''\cdot25$ in breadth,

¹ *Op. cit.*, Pl. XVII, fig. 53

² *Op. cit.*, Pl. XVII, fig. 51

³ *Op. cit.*, Pl. XVII, fig. 50

⁴ *Op. cit.*, Pl. XVII, fig. 49

and the arms of the cross are 10' 75. From the Sirt Daul temple

Br. 117 — A figure of Lakshmi, 11" 75, on a bracket, from the Sirt Daul temple with a lotus in her left hand and a disc like symbol on the palm of her right hand. She wears a high head dress, and a thin garment from the waist to the middle of the thighs. Height of figure 11' 75

Br. 118 — A portion of a small frieze, 14" x 1' 75, from the Sirt Daul temple, consisting of three elephants, with the lower border beaded.¹

Br. 119 — An ornamental band with beaded border, 12' 50 x 5' 50, from the Sirt Daul temple, and containing two foliated medallions separated by a rich foliated scroll. One medallion contains two palmettes and a gazelle, and the other, two lion like animals fighting over a lotus bud

Br. 120 — An arabesque, 13' 75 x 1', from the Sirt Daul temple, and made up of an undulated twig giving off branches to form circular spaces holding birds, animals, and the palmette figures.²

Br. 121 — Two medallions similar to the last, 6' x 3' 75, from the Sirt Daul temple.

Br. 122 — Another similar cast, 11" 75 x 5", from the Sirt Daul temple, with larger medallions than in the last two, and with a beaded border.

Br. 123 — A cast, 26' 25 x 6" 50, from the Sirt Daul temple, and like *Br. 118*, one medallion contains a gazelle or antelope, and the other a bear. It has a beaded border above and below.

Br. 124 — Another cast, 12' 75" x 4' 75, smaller than *Br. 121*, but with similar medallions, and from the Sirt Daul temple

Br. 125 — Another arabesque, 16' 25 x 1' 50, with folioly

beaded borders, and from the Sari Deul temple. The medallions are formed by foliated twigs, each containing a flower conventionally represented.

Br 126 —An oval medallion, 5' 50 × 4", from the Sari Deul temple, and resembling *Br 111*.

Br 127 —Another arabesque, 15' 60 × 3' 66, resembling *Br 110*, and from the Sari Deul temple.

Br 128 —The cast of a very elaborate sculpture, measuring 31' 75 × 20. It is made up of chaitya windows, and modifications of them. The lower portion of the centre is occupied by a small circular window, 7' 50 in diameter, filled with the head and fore paws of a *sardula*, some beaded cords dropping down on the top of the medallion from a foliated ornament occupying the middle of the upper border of the cast, with a *sulcus* on each side of the mass of cords. External to each of these *sulci* is a much modified elephant's head and trunk, from which a beaded line curves downwards and outwards and forms a dependent loop that again passes upwards to the top of an oval medallion external to the circle with the *sardula*. The one to the right is occupied by a human figure with the head of some animal, and is represented plucking fruit from a conventionally represented tree, while the figure on the other medallion suggests a lizard with its body doubled on itself with the head downwards, but the figure is very obscure, so that this is only a suggestion. External to each medallion is another beaded loop hanging down from a similar design as the last, and between it and the latter is a pilaster with a capital of elongated lotus petals, with a vase in the centre of the pilaster. A similar pilaster occurs also at either end of the sculpture. The ornament along the upper border is a wavy band, with a beaded line on each side of it. Unfortunately, this cast bears no number, and it is therefore impossible to say from what temple it was taken.

Sagar.

Sāgar island lies at the mouth of the Hūgli river, and is a favourite place of pilgrimage every year, in the month of January, when immense numbers of devout Hindus from all parts of India resort thither to bathe and to wash away their sins in the waters of the Holy Ganges.

In recess No 1

Sr —A small slab, 8" x 4" 25, with a relief on it of Siva and Parvatī, Siva being represented with four arms. In one of his right hands is what resembles a flaming torch, while with the other he puts the chin of his consort Pārvatī, who is seated crossed-legged, on his left leg, his other leg hanging down. In one left hand he holds a trisul, whilst the other embraces the waist of Pārvatī. His right foot rests on the bull Nandi, and Pārvatī's (Durga's) left foot on her lion.

Found near the Light-house, Sagar Island, where it was found along with two gold coins in 1855¹.

Presented to the Asiatic Society of Bengal by Captain Dacey, 7th November 1855.

Sundarban.

Blochmann, in his valuable contributions to the Geography and History of Bengal² says that "various etymologies have been proposed in explanation of the word '*Sundarban*' It has been derived from *sundar*, and *ban*, 'the beautiful forest,' or from *sun tree*, a small timber tree (*Heritiera littoralis*) * * * * Others, again, have derived the word from Chandradīp-ban, or Chaudradīp forest, from the large zamindari of Chandradīp, which occupies the south and south-east of Bājurganj

¹ Journ. As. Soc. Beng., Vol. XXIV, p. 425.

² Journ. As. Soc. Beng., Vol. XLII, Pt. 1 p. 226.

Distinct Oī, the name has been connected with the Chandra-bhāndas, an old Sundarban tribe Grant derives it from Chandraband, 'the embankment of the moon,' which seems to have been the etymology that obtained at his time, and which has led to the spelling 'Soonderbund,' adopted by Europeans

"The application of the name to the whole sea-coast of Southern Bengal is modern Muhammadan historians call the coast-strip from the Hūgli to the Megna, 'Bhātī,' or 'low land, subject to the influence of tide,' and even now a days this name is very generally used The sovereignty of this district, according to the Akbarnamah, and the Rajah Pratapaditya legend, was divided among twelve chiefs, and Colonel Wilford, whatever may have been the source of his information, says that the kings of Arakan and Comilla were constantly striving for the mastery, and assumed the title of Lords of the Twelve Bhumys "

Blochmann was of opinion that the hypothesis that the whole of the Sundarban was once in a flourishing condition was unsupported by any convincing proof, and that the supposition on physical grounds was impossible

The five Sundarban towns, Paccauli, Cuspitaviz, Noldy, Dipuria or (Dapari) and Tiparia that occur on the maps of De Barros, Blaeu, and Van den Broucke, and which were supposed by some to be the "lost towns" of the once flourishing tract, Blochmann has identified, the first with Penchakuli, "the name of the tract opposite the present mouth of the Dimūdar, a little above the northern limit of the Sundarban," the second with Khalifatabad, the third with "Naldi on the Noboganga, east of Jessore, near the Madhumati," the fourth with "Dapari, or Daspara, south east of Baquirganj," and the fifth with Tiparah

Sl. I—A slab with a tapering apex, highly sculptured in relief, and having an erect figure of Vishnu with two small

female attendant figures below, *viz*, Lakshmi and Satyavama. It measures 42" high, by 20" broad. The figure itself is quite free from the surrounding slab, except at its head, shoulders, arms and feet, at all other places the stone has been cut away.

The crown of Vishnu resembles the pinnacle of a temple and is capped by an *amlasila* ornament, terminating in a finial. The part encircling the brows is perled at intervals, and there is a profusion of ornaments at the side of the head, and enormous ear ornaments. There are also varieties of necklaces, an elaborate waistbelt, and handsome armlets and bracelets. There is a long *jantu* with which a bearded chain is combined. There are four arms. The right hand is held forward exhibiting the lotus or *padma* on the palm, while the other holds up the *Gada*, a mace or club, reaching the ground. In the lower left hand, there is the *Panchajanya*, a *Shankha* or conch shell, and in the other, upwardly held, the *Su-darsana* or *Vajra nabha*, *chakra* or quoit. The figure on his right holds the *padma* in his right hand, an object which is also known as the *Kamala*, a term which is applied both to Lakshmi and Satyavama as goddesses of beauty. The other figure is playing a vina of some sort. These figures are decorated much in the same way as the figure of Vishnu, and external to each there is a very small erect human male figure. Over the head of Vishnu is a *kirtimukha*, like Br. 10 of the Orissa casts, with a *vidyadhara* external to each of its sides, and another and larger *vidyadhara* lower down, below which are two dwarf like figures on brackets supported on elephant heads, underneath each of which is a large *sardula*. The front of the pedestal is occupied by a foliated device in bold relief, and by human figures external to them, and by a floral device at the corners.

Dragged up from the bed of the Saraswati river in the Ben-

gal Sundarban, and presented to the Indian Museum by J. H. Reily, Esq, 25th January 1877.

Sn. 2.—An imperfect sculpture, in granite, of Durgā with ten arms, as *Mahisha-mardini* “the destroyer of Mahiṣa” an Asura, one of the enemies of the gods, and who assumed the form of a buffalo. She is accompanied by her lion who seizes the Asura who springs out of the neck of the decapitated buffalo. The figure is imperfect, the arms being broken off. External to the foot of *Mahisha-mardini*, on each side of the slab, there is a *sārdūla*, rampant on an elephant. On the upper part of the slab there is a garland over the head of Durgā held up at each side by a celestial figure, and the apex of the slab terminates in a well-carved face of a giffin, with a human figure with clasped hands on each side of it standing on the garland. Height 45", breadth 24".

Calcutta.

Dhappa, which is on the eastern outskirts of the city of Calcutta, is the residence of a good many fishermen, and there, Mr. R. DeCruz, one of the Museum assistants, found a brick pillar, about three feet high, forming a kind of altar for the reception of small, round, water-worn pebbles representing Mahādeva, or the Great God, and with wide-mouthed jars edged with red, and probably intended for yonis.

Associated with these stones and vessels, were the two following curious objects, the age of which is quite unknown, and which it is possible may be quite modern —

In Cabinet No. 7, in recess No. 3.

Ca 1.—A slab of black, basaltic stone, 3' 25 square at the base, 1' 75 high, and 0' 50 thick at the margin, supported on four legs, 0' 50 high, one at each corner. The middle of the upper surface of the slab is occupied by

a turtle, *Trionyx gangeticus*, in relief, before the head of which is a round figure representing the sun, and a similar figure at the tail, emblematical of the moon. There is a trisular figure at each corner, opposite to each limb of the turtle, associated with what might be intended for two conch shells, whilst on either side of the turtle is a roughly carved human figure holding up its hands in adoration. The area between the legs of the slab, on the under surface, is occupied by a lotus rosette encircled by a small e

The tortoise here is evidently intended to represent the tortoise or *Kurma* avatār of Vishnu when he appeared as a tortoise "in the Satya-yuga, or first age, to recover some things of value which had been lost in the deluge. Vishnu, in the form of a tortoise, placed himself at the bottom of the sea of milk, and made his back the base or pivot of the mountain Mandara. The gods and demons twisted the great serpent Vāsuki round the mountain, and, dividing into two parties, each took an end of the snake as a rope, and thus churned the sea until they recovered the desired objects. These were—(1) Amrita, the water of life, (2) Dhruvantari, the physician of the gods and bearer of the cup of Amrita, (3) Lakshmi, goddess of fortune and beauty, and consort of Vishnu, (4) Surā, goddess of wine, (5) Chandīa, the moon, (6) Rambhā, a nymph, and pattern of a lovely and amiable woman, (7) Uchchraśravaś, a wonderful and model horse, (8) Kaushtubha, a celebrated jewel, (9) Pāṇjāta, a celestial tree, (10) Surabhī, the cow of plenty, (11) Airāvata, a wonderful model elephant, (12) Sankha, a shell, the conch of victory, (13) Dhanus, a famous bow, and (14) Visha, poison."

The sides of the slab have a simple beaded ornament as in the Orissa casts, and the outer side of each leg, or support of the square, is cut out into a sunken panel

Presented by Mr Robert DeCruz, 28th April 1882

Ct 2—A square measuring 3' 75 at the base, with four legs like the previous object, but surmounted by a mass 1' 75 high, from one side of which projects the head of a turtle. The upper surface is divided into areas marked by ridges running outwards to the sides, the centre above being occupied by the foot prints of Vishnu or *Vishnu pads*, while the sides of the mass are each divided into two sections containing human figures in relief, but too obscure to be understood. On the under surface there is a large lotus rosette.

Presented by Mr Robert DeCruz, 28th April 1882

Mahasthān

In Buchanan's Eastern India¹ it is said that the ruins at this place are very considerable. It is situated on the right bank of the Karatoya river, about 7 miles to the north of Bagurī, and 175 miles to the north north east of Calcutta. The first detailed notice of the place, its legends, history and ruins was published by Mr C J M O'Donnell,² and Mr Beveridge alludes to the ruins in his paper on the "Antiquities of Bagura,"³ and to the coins that were found there, in 1862, and some of which were as old as the 2nd and 3rd centuries of the Christian era.⁴

Mr O'Donnell was disposed to regard the figure of a woman on the top of the Mahasthan mound as probably of Buddhist origin, but Mr Beveridge could find nothing Buddhist at Mahasthan, and his impression was that "Messrs Westmacott and O'Donnell had been somewhat too ready to

¹ *Op cit* Vol II p 609

² Journ As Soc Beng Vol XLIV Pt 1 1875 p 183

³ Journ As Soc Beng Vol XLVII Pt 1 1878 p 68 Cf Blochmann Journ As Soc Beng, Vol XLIV Pt 1 p 288

⁴ Journ As Soc Beng Vol XLVII Pt 1 p 90 foot etc

believe that Buddhism once prevailed in Bagura," an opinion which is reiterated by General Cunningham,¹ but who observes that "the place is so extensive, and is in many parts (especially among the brick ruins), so thickly covered with jungle that it is quite impossible to make any satisfactory exploration save at a great waste of both time and money."

General Cunningham identifies Mahāsthān with the *Pouna-fa-l'an-na* of Hwen Thsang.² It appears to have been the ancient capital of Barendra, or Eastern Gauda. Numerous carved bricks, mouldings of cornices of many varieties, portions of undulated eaves, fragments of the pinnacle of a temple, small pilasters or balusters, twelve square terra cottas of coarse workmanship, but with much variety in the designs, two old bronze figures of Ganesa and Garuda, and a fragment of a blue stone pedestal with the end of an inscription in mediæval Nagari characters were found by General Cunningham, and three of the terra cottas were presented by the Archaeological Survey to this Museum on the 17th March 1880.

Mn 1—A terracotta,³ about 8" 25 square, consisting of a rudely executed seated bearded human figure, holding up one hand, and the other resting on the knee. It has probably formed part of a frieze, and is a feeble attempt at figures such as *G 81 a* to *g* of the Gandhara series of sculptures.

Mn 2—A terracotta with one third broken off, but it apparently measured 8" 50 square. It is described by General Cunningham as "No 11—Lion sitting to front. See Plate"⁴. But whatever animal the terra cotta may be intended

¹ Arch. Surv. Rep. Vol. XV (1880) p. 109.

² S. Julien s. Vie de H. T., p. 180. Mem. de H. T. Vol. II p. 74.

³ *Op cit* Pl. XXXI fig. 1.

⁴ *Op cit* Pl. XXXI fig. 2 p. 109.

ed to represent, it does not resemble a lion, as the feet are distinctly hooved

Mn 3—A terracotta¹ 8' 25 × 8' 75, described by General Cunningham as "No 1—A wheel, or the sun—See Plate," but it does not differ materially from the ordinary representations of the Buddhist chakra. The inscription, however, which General Cunningham says was found along with the terra cottas "would seem to show that the great mound of Maubali ka Kundi was part of an ancient" *agrahara*, or 'endowment of land' belonging to Brahmins

Pahārpur.

This place was first described by Buchanan Hamilton² who regarded the ruin that is found here 'to have been that of a temple, and from its great steepness and height he was induced to suppose that it had been solid like many of the temples of Buddha in Ava and Nepal, for a hollow temple, of which the roof had fallen in, would be much flatter,' and he adds, that 'his conjecture was confirmed by the vicinity of the several places which are said to belong to the Pal family who were worshippers of Buddha.' The ruin is situated about 50 miles due west of Pandua, about 40 miles south east from Dinajpur, and 29 miles west of Mahasthan. It has since been described by Westmacott,³ who has adopted Buchanan Hamilton's opinion that it was of Buddhist origin, but General Cunningham,⁴ who visited it in 1879-80 with the purpose of conducting some excavations to ascertain its true nature, but which he was prevented doing by the "dog in the manger-conduct of the owner of the land, Raja Krishen Chandar

¹ *Op cit.*, Pl. XXX fig. 3

² Buchanan Hamilton *East Ind.*, Vol. II p. 669

³ *Journ. As. Soc. Beng.* Vol. XLIV Pl. 1 p. 183.

⁴ *Arch. Surv. Rep.* Vol. VI p. 11 Pl. XXXII

Rai, of Bolihâr," has pronounced the great mound to be "the ruin of a large Brahmanical temple, with its entrance to the east, and its highest point, the spire covering the sanctum, on the west. The whole length of the ruin from west to east is about 200 feet, the highest point being 50 feet from the western base and 150 feet from the eastern base." General Cunningham was led to regard the ruin as Brahmanical, "because one of the terra-cotta sculptures represented the skeleton goddess Kâli. The other terra-cotta figures give no indication of the nature of the building. They are all 14 inches in height by 10 in breadth."

A number of terra-cottas were found by General Cunningham, and numerous pieces of moulded and carved bricks, and on the top of the mound, wedge-shaped bricks. The largest brick "was $15\frac{1}{2}$ inches in length by $10\frac{1}{2}$ inches at the broad end, and $8\frac{3}{4}$ inches at the narrow end."

Pr. 1.—A terra-cotta,¹ 14"·25 in height \times 11"·50 broad at the lower, and 10"·75 at the upper end. The surface is in the form of a sunken panel in which there is a human male figure in bold relief, the legs being widely apart, but drawn up in a seated position, and the arms outstretched, the left hand grasping a looped cloth or strap, the right hand being broken off.

Presented by the Archæological Survey of India, 17th March 1880.

Panduah.

The ruins of this city, which was once the Muhammadan capital of the Province, are situated 20 miles in a northerly direction from Gaur, and 6 miles from the old town of Maldah. The ruins are covered with almost impenetrable jungle. It has been frequently mistaken for another place of

¹ *Op cit*, Pl. xxxii, fig 1.

the same name in the Hugh District, and in order to prevent this confusion between the two names, General Cunningham calls it Haziat Panduah ¹ From its proximity to Gur, some of the sculptures and inscriptions from the ruins of this old city have been described and figured by Ravenshaw in his work on Gur, along with inscriptions from Maldah

It is first mentioned in history, in 1353 A D, when Ilias Khwāja Sultan removed his capital from Gur to Pandua, which continued to be the seat of Government during five successive reigns, when Gur again became the capital, in 1412 A D While Panduah was the capital, it was known at the Muhammadan Court as Firozabād, and its name as such occurs on the coins of that period

The ruins are fully described by Buchanan Hamilton in his M S notes which have been reproduced in the Statistical Account of Bengal ²

In recess No 2

Pa 1—A gargoyle, in black fine-grained basalt, and measuring 57" x 20" 50 It consists of a modification of an elephant's head, with the eyes, horns and ears of a *surdula* It projected out directly from the wall of the building in which it was fixed by a tenon at that end The portion of the mass at the base of the head has ornamental bands, that were doubtless continuous with those on the building itself, and the designs are exactly the same as those in the Bhuvan-eswar temples. The elephant's trunk is thrown upwards, and the margin of the open mouth is marked by a line of small non-proboscidian teeth The tusk is represented as an ornament at the base of the trunk grasped by the mouth of

¹ Arch Surv Rep., Vol XI, p 79 Pls XXIV to XXVI

² *Op cit* Vol VII pp 60 61 conf Blochman Contributions to Geo & Hist of Bengal Journ As Soc Beng, Vols XLII pt 1 XLIII Pt 1 XLIV, Pt 1

a head similar to the one being described, the eminence of the rest of the tusk assuming the form of a series of cones with spiral tips. The ears are very small, erect, and of the form of a *pipal* leaf. There are two elegantly foliated, disc like scrolls on the side of the cheek, and a line or cord of corkscrew curls passing down from the ear, around the neck.

This sculpture was found, broken in two, near the ancient dwelling house at Panduah, of Kutab, a Musalman saint, whose memory is still venerated. This stone has been figured by Ravenshaw¹

Presented to the Asiatic Society, by the Government of Bengal, 13th June 1876

Ghiasabad

This place is situated on the western bank of the Bhagirathi, a few miles above Azimganj, close to the city of Murshidabad. It is also known by the old Hindu name of Badrihat, and with Rāngāmātī it carries back the history of the Murshidabad District long anterior to the Musalman conquest of Bengal. There are the traces of an ancient city along the high ground, several miles away from the river, and among these the remains of a fort or palace, carved stones and pillars engraved in the Pali character, gold coins, much broken pottery, broken bricks and the remains of fountains and roads. The Muhammadans altered the name to Ghiasabad, after Ghias ud din, one of the Pathan Kings of Gaur, who is said to be buried on the spot²

Gd I — A sculpture³ in relief, 42" 50 × 30", consisting of a twelve armed male figure, evidently some form of Vishnu, with a small male attendant standing on either side, at the foot of

¹ See Ravenshaw's Gaur Pl 30 fig 2

² Statistical Account of Bengal Vol IX p 91

³ Journ As Soc Bengal Vol XXII 1863 p 589 Pl XXVIII

which, externally, is a much smaller human figure holding a lotus. The first right hand is upraised, and the second holds the jewel *Syamantaka*. The lowermost right hand rests on the head of the male figure of that side, but a lotus bud is held between the fingers. All the other right hands are upwardly raised at the elbow. The third holds a half-blown lotus flower, with a small bud represented in relief on the part corresponding to the corolla but which is partially cut away. The fourth right hand holds a lotus pedestal on which there is the representation of a bull, the fifth a lotus pedestal with an elephant on it, while the sixth right hand holds a lotus pedestal. The first left hand is raised and holds the *Sankha*, the second rests on the head of its attendant figure, and has also an object between the fingers, but it is too obscure to be made out. The third holds a lotus on which there is an object resembling an axe, the fourth holds a lotus pedestal on which a small animal rests, and the fifth a trisulak looking body with short feline hind legs and a human head. The sixth arm and the head of the figure have been broken off. In front of the pedestal on which the figure stands, there is carved the half of a lotus flower in the centre, with an elephant in feeble relief on its left, and two objects on tripods.

This sculpture was found in the bed of an old tank.

Presented to the Asiatic Society of Bengal by Captain Layard, 5th October 1853.

Pabna

The District of Pabna, and the civil station of the same name, are creations of the British Government, and have no ancient history of their own.

Its recess No 1

Pa 1 1—Four pillars, each about 7 high, and carved out

of a hard, but very brittle, almost black basalt, weathered grey. Each has a square base, and on each face of the pediment there is an arched recess with a highly ornamented roof, each recess having in it a human figure. Each base is about 19' high, and 11" 75 square. A twelve-sided area succeeds the base, and is 7" 56 high, and consists of sharply conical, foliated designs, each belonging to one of the faces of the pillar, and with intervening panels, each with a human figure or a symbol of some sort. There is a broad projecting rim above this part, with a rude lotus projection like that of a pedestal and on it there is a rough but spirited representation of male and female musicians and dancers. The women have the lobes of their ears distended with enormous ornaments, and their hair done up in huge bows and knots. On one of the pillars a peculiar dance is represented, in which each woman carries a club in each hand, one of which is held over her head, and the other in front, and the figures are so arranged that the clubs of two dancers cross and touch each other. In another group, one of the musicians is an obese, bearded man. The area above this is about 2' in length, and has twelve sides, its upper part consisting of floral and beaded garlands hanging down gracefully in loops, and from some of them droop long chains, each of them ornamented with a bell. This area has a broad projecting rim like the one below, and between it and another rim is a floral area about 6' high, the intervening space consisting of floral scrolls. Above the upper rim is a cylindrical area, with a kind of similar ornament over it, above which is a plain interspace, followed by a kind of serrated ornament of leaf tips, with the spaces filled up with other groups and more ribbed tips. Over this is a crenated ornament with an elegantly expanding portion above, but with no capital. A bee, and a gecko or lizard are represented on one of the pillars creeping over it,

the bee on one side and the gecko on the other, and a turtle on one of the higher rims of another pillar.

These pillars were found embedded in a sandbank in the Ganges, 4 miles from Pabnā. One of them was visible on the sandbank, and all the four were dug up very close to one another, and with them some unsculptured stones were found which may have been a part of the pavement or steps of the building.

Mr. Allen, C.S., who discovered them, states that in Rennell's old survey map a village is shown where the sandbank was, and that the village, in Rennell's time, must have been at some distance from the river, and he mentions that traces of the ancient course of the Ganges were still visible about two miles and a half or more off.¹

One of these stone pillars was presented to the Asiatic Society of Bengal, by R. S. Allen, Esq., C.S., on the 7th August 1837, and the three others appear to have been presented by the same donor shortly afterwards.

Gaur.

This ancient capital of the Hindu Kings of Bengal is situated about 160 miles to the north, and slightly to the east of Calcutta, on a deserted channel of the Ganges. Its origin and early history as a Hindu city are shrouded in obscurity,² and it only becomes known historically about the time of the conquest of Bengal,³ by Muhammad Bakhtyar, in A.D. 1198-9. It was then known as Lakhnauti, a corruption of Lakshmanavati,⁴ a term derived from the name of its last Hindu ruler, who, Mr. Blochmann says, was probably little

¹ Journ As Soc Beng, Vol. VIII, pt 1, p 529. *Ibid*, Pt II, p. 681, Pl fig 1.

² Buchanan Hamilton's East Ind, Vol III p 68, *op cit*, Vol I, p 114

³ Blochmann, Journ As. Soc Beng, Vol XLII, Pt I, p 209, p 310.

Vol XLIII, Pt 1, p 280, p. 309 Vol. XLIV, Pt 1, p 276, p. 306

⁴ Dr Mitra, Journ As Soc Beng, Vol XXXIV, Pt. I, p 134.

more than the principal zāmindār of his time, and who, at the period of the Muhammadan conquest, resided at Nadiya. The latter city was surprised about 1198-9 A.D., by Bakhtyār Khiljī, who selected Lakhnautī as his capital, and, in the latter city, he was assassinated, in 1202 A.D., but it remained the chief seat of the Muhammadan power in Bengal for a period of three centuries.

It was during this period that the many mosques and other Muhammadan buildings¹ were erected which yet remain in a tolerable state of preservation, and which General Cunningham says² "extend for a length of 11 miles along the east bank of the Bhāgirathi River, from the Phulwāri Gate to the suburb of Firozābād on the south. The city proper within the ramparts, from the Phulwāri gate to the Kotwāli Gate on the south, is 8 miles long, or just twice the length of what I suppose to be the old Hindu city." * * *

During the time of the Afghan kings, the capital was removed to Panduah in the Maldah District: "and to build the public structures of the new capital," Gaur or Gauda³ was plundered "of every monument that could be removed. Hence it is that while the ruins of Panduah are covered with stones bearing Hindu sculptures, scarcely a single relic has been found on the site of Gaur that could be definitely referred to a Hindu building.

"Panduah was soon afterwards deserted, and the royal residence retransferred to Gaur, which continued, under the name of Janatābād, to be the capital of Bengal so long as its

¹ Fergusson's Hist. Arch., Vol. II, p. 659.

² Arch. Surv. Rep., Vol. XV, p. 46, Pls. XIII to XXII.

³ According to Babu Rangalal Banerji, Gauda is another name for Bengal, derived from *guda*, molasses: Proc. As. Soc. Beng., 1874, p. 8. General Cunningham remarks, "*Gauda*, or Gaur, is, I believe, derived from *Guda* or *Gur*, the common name of molasses or raw sugar for which the province has always been famous."—Arch. Surv. Rep., Vol. XV (1882), p. 41.

Muhummadan Kings retained their independence " During the latter years of the Afghān dynasty, the seat of government was temporarily removed to Tandān or Tāngra, a few miles to the north, but Gaur preserved the wealth and populousness of a great metropolis until it finally disappeared from history at the time when Akbar's generals reconquered Bengal " Shah Shuja made Rajmahal his capital, and Buchanan Hamilton states that from that period Gaur became a desolation ¹

In recess No 2

Gr 1—A slab, measuring 34" × 17' 25, having on it in bold relief, a human female figure reclining on her left side, on a couch. Her shoulders are raised, and her head reclines on a pillow, with her left hand resting against a round cushion. Her palm shows the lotus flower, and at her side, below her huge breasts, an infant with a full shock of hair on his head lies sprawling on his back on a cushion. A simple coronet encircles her forehead. A thin garment is thrown over her left shoulder, and from her waist downwards a similarly flimsy robe covers her person. She is profusely covered with jewels. At her feet, on the couch, kneels a small female figure shampooing the sole of her upturned left foot. External to the couch, at either end, is a small erect female figure with a *chauri*, standing on a lotus bud that springs from the end of the bed. Below the couch there is a ridge on which the following objects are arranged in a line from left to right—1st, half of a lotus flower, 2nd, a vase of some sort, 3rd, a pair of vessels containing offerings, 4th, the raised impressions of two human feet, 5th, a lamp, on a curved, double-footed, rod-like stand. Above the figure

¹ Conf Stat Acct of Beng., Vol VII, p 52 also Gaur Its Ruins and Inscriptions, by G J H Ravenshaw C.S., edited by his widow, with Notes by Arthur Grote C.S.

on a similar raised ridge, there is a row of obscure human figures, 1st, eight seated, and playing musical instruments, and, in the same unbroken line, a small, very short figure with a large head and great spiral locks, followed by two other figures like the first eight, and ending on the right side in a linga and yoni altar.

This sculpture probably represents Krishna nursed by Devaki

Captain J D Cunningham¹ has described a similar group from the Garlmandal Temple, Pathari, near Jagar, Central India, and Major Waterhouse² has figured it. The tradition quoted by Captain Cunningham regarding the figure is evidently a fiction, and the scene, as suggested by Major Waterhouse either represents "Devakī with the infant Krishna,³ or Māyā with the infant Buddha" Dr. Mitra⁴ was disposed to believe that the Garlmandal sculpture had originally been "a Buddhist fine converted to Hindu worship"

The foregoing sculpture was found in the north-western suburb of Gaur, now called Gungarampur, on the banks of the Kaludri, probably the most ancient part of the Hindu city.

Presented by Captain Layard and J. J Grey, Esq, 2nd August 1852.⁵

Gr 2—A fragment, 33" 50 × 13" × 8" 50 It is part of the mural decoration of a building, and consists of half of the upper part of a human figure holding beaded cords which depend as loops from the mouths of *sārdula* heads

¹ Journ As Soc Beng, Vol XVII, Pt. I, p 309.

² Proc As Soc Beng, 1878 p 122, Plate III

³ Conf Krishnajanmashtami, (Krishna's Geburtsfest) or Krishna's Birth festival by Von. Hrn. Weber Abhandl Berlin Akad Wissen, 17th June 1867, pp 217—366 Pls I—IV, translated Ind Art, Vol III, pp 21—26 and p 47—52 Vol VI, pp 281—301, and pp 319—361

⁴ Proc. As Soc Beng, 1878, p 123

⁵ Journ. As Soc Beng, Vol XXI, p 511

This and the following eleven sculptures selected from the ruins by Mr. L B B King, C S,¹ were presented to the Asiatic Society of Bengal, by the Government of Bengal 18th June 1876.

Gr 3 —Half of an elephant gargoyle, 20" x 10' 50

Gr 4 —Another gargoyle like the last, 18' x 10' 20

Gr 5 —A stone, about 10" square, having a lotus rosette of its own size sculptured on one face

Gr 6 —A circular stone, 2 6" in diameter, bearing a representation of a lotus flower. Many of these ornaments appear in the Muhammadan buildings photographed in Ravenshaw's "Gaur." They were let in generally as isolated ornaments in the tympana of arches, over doorways, &c. They were probably originally from Hindu temples and selected for purposes of ornamentation. The resemblance to the lotus medallions of Bharhut is very marked.

Said to have been removed from the Adina mosque

Gr 7 —A portion of a cornice, 39' x 10' 75 high.

Gr 8 —A portion of a cornice, 30' x 14' 50 x 18' 75

Gr 9 —A portion of a cornice, measuring 28' 50 x 6" 50, with triangular eminences at intervals and with ornaments in relief along the front of the moulding but too obscure to make out

Gr 10 —A fragment, 16 50 x 10', probably part of the base of a pedestal. It consists of two pilasters with an architrave defining a recess which probably contained a figure. The pilaster resembles the pillar from Buddha Gaya.

Gr 11 —A portion of a frieze measuring 21 50 x 12", and of the same style of design as *Gr 2* of this series, i.e., the upper portion of a human figure holding up in each hand three beaded strings which cross each other below, and rescue

¹ Proc As. Soc Beng, 1876 p. 93

from each side of the mouth of a *pardula* head, a beaded tassel hanging down from its middle

Gr 12 — Another, and somewhat similar stone, measuring $24 \times 12 \times 7\frac{1}{2}$

Gr 13 — An elongated slab, $30 \times 15 \times 7\frac{1}{2}$, with eight erect male human figures in a line, the last figure issuing from a gigantic human head of which only the shoulders are seen. There are thus nine figures in all, and they probably represent the *Naragraha* or nine planets, i.e., the Sun god (Surya), Moon god (Candra), Mars, Mercury, Jupiter, Venus, Saturn, Rahu (dragon's head, or ascending node of the moon, and cause of eclipses), and Ketu (dragon's tail) ¹

Gr 14 — A slab $23 \times 16 \times 7\frac{1}{2}$, bearing an erect, nearly nude female figure, in relief with a finger of her left hand at her lips, but the figure is considerably defaced. It stands in a recess, and there appears to have been one, or more smaller human figures at the left side.

Gr 15 — A slab, $27 \times 25 \times 5\frac{1}{2}$, with a varying thickness, the maximum being about $14\frac{1}{2}$ ". One side is occupied by the upper two thirds of a body of a six-armed Durga, destroying Mahisha the buffalo demon, but, although the subject has only been commenced, and is marked by the parallel lines of the sculptor, it has been defaced by the Muhammadans and used by them as an ornamental stone for a mosque, the other face being elaborately carved as a panel with an arabesque border. The panel consists of a scalloped arch, with a lotus rosette on each of its sides, surrounded by richly foliated devices, the arch itself enclosing a complicated foliated design that occurs commonly on Muhammadan sculptures at Gaur.

Gr 16 — A mass, measuring $22\frac{1}{2} \times 26 \times 10$, being part

of the wall of a building, on which the device of a lion like monster rampant over an elephant has been depicted. On one of the adjoining sides there is a portion of an arabesque

Gr 17—A fragment of a stone of a Hindu temple, 19 50 × 10 25. It has been arched on one side by the Muhammadans, while the under surface still retains a piece of Hindu sculpture of an obese male human figure seated in a recess defined by very short pillars with heavy bracket capitals and half a lotus medallion below.

Gr 18—A large slab, measuring 67 × 20 25. It has a wide external margin varying from 6 50 to 10 in breadth, perfectly plain, with the exception that it bears the marks of the chisel. An elongated space is defined by the foregoing margin, and within this space is an arch, the outer margin of which springs at 2" 75 internal to the border of the space, thus defining a triangular area at each corner. In the one to the right, there are a Gandharva and an Apsaras, leaning against one another so as to fill up the space, their tails ending in a foliated scroll. The male figure plays a vina, and the female holds a lotus bud in her hands. In the other corner, there are two *vidyadhara*s kneeling on one limb towards each other, and holding up between them a crown lying on a cushion, while an Apsaras is seated in adoration, on the outstretched leg of each. The arch is 4 75 broad, and it has a broad border filled up by a rich foliated scroll, very Grecian in character. Underneath the arch there are three small arches supported on chaste Indo-Persian columns, the top of each arch being surmounted by the head of a *sardula*, the interval between each arch being occupied by a pointed foliated device. Under the central arch stands a small figure of Vishnu with two little attendant female figures. In the recess, on either side, is an erect female figure, the one to the right with a vina, the other to

the left with a charu, the two probably representing Lakshmi and Satyamata, the wives of Vishnu. On either side of the recess is a dancing girl and her musician.

This has been the entablature over a hutel, and it is in two pieces. It is mentioned in the Journal of the Asiatic Society of Bengal, as having been found in the north-western suburb of ancient Gaur, now called Gangarampur.

It was presented by Captain Layard and J. J. Grev, Esq., to the Asiatic Society of Bengal, on the 4th August 1852.¹

Gr 19—A fragment measuring 13' 25" x 10' having on its face an arched recess, in which is a seated male figure holding a rosette like object sideways, with floral ornaments external to the recess. No history, but supposed to be from Gaur.

Gr 20—A finely carved sculpture representing Surya, the sun or Sun god, standing on his chariot and drawn by seven horses. His charioteer the legless Aruna, is stationed in front with a female figure behind him, possibly intended for Usha, the wife of Surya and personifying the Dawn. A female archer at each angle of the chariot is shooting with bow and arrow, thus symbolizing the rays of the sun. All these figures are small and behind the archers, who are the smallest of all, are stationed two human figures on each side, one a man and the other a woman, the two women being closer learners. The god has only two arms and is bearded, but the other is too obscure to determine. He wears a high coronal hat with an antelope ornament terminated by a finial, and his ornaments and dress are much the same as in the figures of other gods, but he and all his attendants wear long boots. On each side of the chariot on which the figures are carved there is a mounted female figure.

over a mounted elephant Above this there is a small dwarf-like human figure on each side, one playing a vina, and over this is a *vidyadhara* A *sardula* head probably formed the uppermost ornament of the sculpture, and in some places where it exists there is a *vidyadhara* on each of its sides From the shoulders upwards to the apex of the conical cap, the rays of the sun are represented by a double row of very pointed narrow bands which, below the arms, are modified as an ornament

Surya, the Sun or its deity, was one of the three chief Deities of the Vedas

Found in the jungle near Gangarampur

Presented to the Asiatic Society of Bengal by Captain Layard and J J Grey, Esq, 4th August 1852¹

Rajmahal.

This small town, or rather village, is situated on the west bank of the Ganges, about 20 miles to the west of Maldal The ruins of the old Muhammadan city, now covered with rank jungle, extend for about four miles to the west of the present town Formerly known as Agmahal, the place was selected as a site of the capital of Bengal by reason of its central position, by Mān Singh, Akbar's Rajput General, when he returned from the conquest of Orissa in 1592, and the name was changed to Rajmahal It is known to the Muhammadans as Akbarnagar In 1607-1609 A D, the then Governor of Bengal transferred his head quarters to Dacca, but, in 1632, Shah Shuja again made Rajmahal the head-quarters of the Muhammadan Government of Bengal, and it was he who built the palace called *sang dalin* in front of which the following pillar was erected after its discovery It is probable that the Hindu buildings of Gaur, after it

¹ *Op cit*, p. 514.

had been desolated by the pestilence of 1575, were utilized for the new capital at Āgmahāl.

In recess No. 5

Pl. 1 — This beautiful pillar is 12' 6" in height, and has been carved from a finely grained black basalt. It is twelve-sided, except the base and capital which are square. The base is 41" in height, and the capital with its square abacus continuous with itself, measures 25' 25" in height. The base consists of a very handsome vase, with two human figures, back to back, standing at the corners of the lower square portion, each holding up a garland that hangs down in a foliated mass from the mouth of the vase, hiding the vase at these parts, but leaving the four sides exposed. The simplest form of this kind of ornament is to be found in the vase represented in the Bharhut Stūpa. The base of the vase has a pediment ornamented with lotus petals, and from the four elaborate handles, in the form of *kirtimukhas*, depend the garlands held up by the eight human figures. Above the handles there is a plain area which is followed by another band of lotus petals, and then comes the rapid contraction of the neck of the vase, the outer border of the mouth being as wide as the body of the vase itself, and around it there is a slight medial contraction, with a lotus petal ornament above and below the contraction. The foliation hanging down from the mouth of the vase is extremely rich, and none of the sides are the same, a remark which also applies to the ornamentation round the body of the vase itself, the sculptor having revelled in diversity, while a harmony at the same time pervades all.

Eleven inches of the 12 surfaces of the shaft are covered with rich ornaments, all of the foliated character, and some of them arboreal, while others are true arabesques. On two sides, east and west, a lotus stem rises upwards from the orna-

mentation of the base, giving off lateral branches among foliage, supporting little lotus pedestals on which very well-executed minute human and animal figures occur. In the one to the east, a man is shooting an arrow from a bow, while opposite to him is a characteristically portrayed buffalo, while two duels occur on the lotus flowers above. The upper or terminal lotus pedestal of this side bears two birds with their necks crossed over each other, and with foliated tails, the same idea as that which has been observed in the Orissa casts. On the west side, the lotus stem gives off only two branches supporting lotus pedestals, and on each of them is a naked human figure, one emaciated and almost a skeleton, like *Br 96* of the Orissa casts, while a small erect human figure stands below at each of the lotus stems which supports, on its main lotus pedestal, Siva and Parvati surrounded by foliated ornaments. The other two sides of the pillar are occupied with oblong arabesques, one of them a thick undulating lotus stem with lateral foliations, and the other, a series of medallions formed by the windings of a foliated stem, and containing foliated centres, one enclosing a figure of a buffalo. All the ornaments of the other sides of the shaft consist of elongated, tapering, foliated reliefs springing from a central stem, thus producing tree like figures recalling the *Asherah*, or Grove of the Assyrians. About 50" above the base of the pillar, four of the faces of the shaft, corresponding to the middle of the four sides of the base, have small erect human figures about 6" high sculptured on them in relief and standing on lotus brackets. One of the female figures resembles *Br 2*, and another is engaged, like the figure *Br. 3*, at her toilet. A little above these, the shaft is encircled by a beautifully carved band of lotus rosettes, from which depends a series of *kirtimukhas*, from the mouths of which fall elegant beaded loops with intervening tasselled beaded

cords Over the lotus band, foliated triangular and vase-shaped ornaments occur at the line of union of the faces of the shaft After another plain interval, the shaft is again encircled by a very rich arabesque with a beaded border above and below and measuring 6 in height, the windings of the lotus stem forming a medallion to each of the 12 faces of the shaft Among these well carved figures may be recognised Brahma, Śiva, Ganeś, Pārvatī, the Boar Avatār, and probably the Buddha Avatār as well From the lower beaded-border triangular figures depend, and small foliated eminences rise at the angles The upper border of this arabesque has two plain mouldings, and another series of foliated eminences placed above the previous ones, and between these rise a line of elongated lotus petals, 4 in height, with everted tips, and at once recalling the lotus capitals of Egyptian pillars The capital is made up of a depressed vase, or somewhat bell shaped figure, so to speak with a broad *amlatila* band encircling its middle, with a lotus petal ornament on the suspended portion above and below The lower square portion below the vase is surrounded by two bands of richly carved arabesques differing on all the sides A seated dwarf occurs at two of the corners, supporting the garlands falling down from above, and it is undeniably the same figure that occurs on the Kurkīhar sculptures 9 and 16, whilst a *sardula* standing on a prostrate elephant occupies one side of the third corner, and foliated masses its other side, and also both sides of the fourth corner Above and below this modified vase, which also resembles in form the lotus pedestal on which Śiva and Pārvatī are seated underneath there is a profusion of foliated ornament which also depends at each corner, the middle of each face of the pillar being occupied by a triangular foliated ornament, the upper one dependent and the lower one erect

Mr D W Campbell, C I E, informs me that this pillar

was found by the railway authorities at Rājmaḥāl some years ago, when the ruins there were destroyed for ballast. It was then put up by one of the railway engineers in front of the *saṅgī-dālan*, but being altogether lost at Rājmaḥāl, it was afterwards removed to Sahibganj and placed in front of the Institute there.

I was first made aware of the existence of this pillar by Mr H. A. Cockerell, C S I, and as the pillar had been converted into a street-lamp, I suggested to Mr D. W. Campbell, of the East Indian Railway Company, that it was very desirable so fine an example of Hindu art should be carefully preserved, and that it should be removed from Sahibganj and placed in the Indian Museum. The proposal was readily acceded to, and the monolith was forwarded to the Museum by the East Indian Railway Company.

Mr. Campbell states that it was thought that the pillar was originally brought to Rājmaḥāl from the ruins of Gaur.

Presented to the Indian Museum by the East Indian Railway Company on the 8th July 1881.

Baxar.

Between the recesses Nos 2 & 3

Baxar is situated in the Sahababad district of Bihar, on the banks of the Ganges, about 75 miles nearly due west from Patna. It is an important seat of Hindu worship, but contains few if any monuments of antiquity.¹

It is also known as Bagshar and also as Vedagarbha, "the womb or origin of the Vedas," because it is said to have been the residence of many of the authors of the Vedic hymns. Another legend is that near the temple Gauṣaṇ-

¹ Buchanan Hamilton's *Eastern India*, Vol. I p. 418, Cunningham's *Arch. Rept.* Vol. III pp. 64-66.

khār there is a holy tank now called Bagshar, but originally known as *ayshar*, or "the effacer of sin" A rishi or sage called Bedasir having transformed himself into a tiger to frighten the Rishi Darvasu" was doomed by the latter to retain the form of a tiger, but having bathed in this holy pool, and afterwards worshipped at Gaurisankhar, he regained his human form, and hence the spot was called Vyaghras or Bagshar, i.e., tiger tank

Baxar is famous in modern times for a battle gained, in 1764, by Sir Hector Munro over the forces of Kāzīm Alī

Br 1-3—A doorway consisting of two jambs and a lintel but, if this lintel formed part of this doorway originally, the frame probably resembled the doorway at Deogarh figured by General Cunningham,¹ and in which a piece corresponding in its general characters to this lintel is separated from the jambs by an intervening portion, the true lintel, which has been apparently lost in this door frame The general similarity existing between these two doorways leads to the supposition that they belong to the same period and General Cunningham² considers the Deogarh temple to be one of the latest examples of the Gupta style of architecture and places it not earlier than the 6th, or later than the 7th century Mr Beglar who discovered the doorway, and brought it to my notice, regarded it as a perfect door frame of the 6th century In its general character, and even in some of its details, it resembles the doorway B G 88 89a and 89b of the Buddha Gaya series—only it is Brahmanical whilst the latter is Buddhistic

The most perfect of the jambs measures 65 50 × 17 25 × 11" 25 and the lintel 65 50 × 14 25 × 10 25 The imperfect jamb has had about 5 inches of its outer side either

¹ Arch Surv Rep Vol X Pl XXXVI

² Arch Surv Rep Vol X p 110

cut away, or the portion that is wanting was carved on an adjoining stone

One of the ornaments is a snake in feeble irregular undulations and internal to it is a rich arabesque with human figures

The human group at the base of the jamb consists of a female figure 1' 5' 50 high, standing on a cushion tied on to the back of a fresh water turtle, *Trionyx*, with an attendant female figure carrying a betel box over the left shoulder and a conical object in the right hand. Still further to the left a boy with long curly locks is carrying an umbrella over the head of the principal figure. The head dress of the latter, and that of the attendant are exactly alike, and different from any other head dress represented in this Museum.

The chief figure wears the necklace, *lalantika* or *dallier*, and a waist girdle, bracelets and anklets. The *sari* reaches to the ankles and a *du patfa* is thrown over both shoulders. The attendant figure has a simple necklace or *lantha bushi*, and the clothing consists of a short sleeved tight fitting jacket divided at the sides below the waist, and the *sari* is represented in folds. The *chhatra walla* wears a *dhoti* and a *du patfa*. A *vidyadhara* is in the background carrying a garland, and two birds are also holding up a similar offering, and the turtle has also a garland in its mouth.

On the left jamb the principal female figure is standing on a cushion on the back of a monster with the head of an elephant.

The figure on the mythical animal according to Mr Beglar represents the river Ganges standing on a crocodile, and the figure on the turtle the river Jumna.

The lintel consists of three anteriorly projecting portions representing the upper portion of a temple with lateral *amla*

er's ornaments, and a chaitya window in the centre of each. Two chaitya windows also occur between each of these projections. The lower margin of the lintel is a double receding cornice of ellipses and triangles. Found in the fort of Bazar.

Presented by J. P. Seidlitz, Esq., etc., 2nd November 1853.

Kurkhar.

In situ No. 3.

Kr. 1.—A seated figure of Ganesa, but wanting the head. The sculpture measures 33" in height, and on the back of the figure the number 14 is carved, which enables me to identify the sculpture as No. 14 of Kirtor's list, where it is described as "a remarkable fragment of a figure of a fat man seated on a lotus stool. 3"

This figure of the God of Wisdom sits on a cushioned lotus throne, and is represented as a short fat man, each of his hands resting on a knee, the right hand holding a rat. The presence of this animal is sufficient evidence that Ganesa is the god represented, as it is one of his cognizances, and from which he receives the appellation of Akha-ratha.

Ganesa is the son of Siva and Parvati, and a variety of legends are narrated in the *Brahma Vaisnavita Purana* regarding the loss of his human head, and the replacing of it by a one-tusked elephant's head, but one of them relates that Parvati formed him with an elephant's head to suit her own fancy.

Presented to the Asiatic Society of Bengal by the Government of India, 1st November 1848.

¹ Journ. As. Soc. Beng. Vol. XXII, Pt. II, 1849, p. 679.

Kr. 2—A bas relief of Siva and Parvati $3\frac{1}{2} \times 14'$, in the attitude in which they are frequently represented, viz, the latter sitting on the left thigh of her husband, with her arm round his shoulder. In this figure Siva has three heads, and four arms, and he is seated on a lotus throne. In one of his left hands he has his bow *Ajagara*, and a lotus. The one right hand remains and rests over the right leg, showing the palm, which bears a symbol too obscure to determine. To the right of the group is his *trisula*, or trident *pinaka*, standing erect on a lotus bracket with a snake coiled round it, while on the left is a lotus flower on which rests another object which cannot be made out. On the front of the throne there is a trisular-looking figure, the lateral members of which form a kind of arch under which is a kneeling human figure on a lotus pedestal, probably the donor of the sculpture. This is marked No 18 of Kittoe's¹ list, where it is wrongly described, as Siva has not six, but only four arms². It is stated to have been obtained from a chaitya at Punaha.

Bihar.

Br. 1—A corner stone or pilaster, $28' \times 7'$, and sculptured on two faces. It has all the characters of the pilaster B G 48. It is No 36 of Kittoe's list³.

Br. 23—Two halves, $9' \times 6\frac{1}{2}'$, of an elephant gar-

¹ Journ As Soc Beng Vol XVII Pt II p 698

² In Dr Mitra's Catalogue p 44. Kittoe's sculpture is also described as having six arms and the figure of Siva is said to be erect. No sculpture corresponding to this description has been found in the Museum. The sculpture described above has Kittoe's No 18 cut into the back with a chisel.

³ Op cit p 698

goyle in sandstone, and resembling Gr 3 and Gr 4 They are No 20 of Kittoe's list¹

Br 4—A slab 13" 50 × 8" 50, having the figure of an animal sculptured on it in bold relief, with five of its young ones below it, rearing on their hind legs to be suckled, with two others in front of its fore limb, and in a similar attitude This specimen is No 19 of Kittoe's list,² where it is described as a "sow with seven pigs in relief," a description adopted by Dr Mitra in his catalogue³ The figure represented has a head resembling that of an animal belonging to the genus *Canis*, and the attitude in which the young are jumping up to reach the teats of their mother, is characteristic of canine pups, and not of a litter of pigs Very little appears to be known regarding the number of pups brought forth by the Indian wolf, and in Jerdon's work on the Mammals of India, there is no reliable information on the subject, but the Zoological Garden of Calcutta has received a litter of seven very young wolf pups from Gya, and from enquiries I have made in different directions, it would appear that four or five is the usual number produced, but that as many as seven are not unfrequently born, but in such instances the pups are not strong, and many of them die off The wolf of Europe *Canis lupus*, which is closely allied to the Indian wolf is well known to have occasionally as many as nine pups⁴ at a time, although the ordinary number is four or five Sir John Richardson⁵ also states that *Canis occidentalis*, the American wolf, has occasionally as many as nine pups at once The circumstance, therefore, that this canine animal is repre

¹ *Op cit* p. 609

² *Op cit* Vol XVI Pt I p 602

³ *Cat of Cur.*, p 49

⁴ *Blas us Fauna der W rbelth ere Deutsch* Vol I. Säugeth ere p 183
Drehm's Th erleben 2nd ed Säugeth ere Vol I p 534

⁵ *Fauna Borealis Amer cana*, Pt 1 Mammalia, p 64.

sented with seven pups, in no way militates against the supposition that a wolf is depicted in this sculpture, or it may be a jackal, as the latter has a strong resemblance to a wolf, and is occasionally equally prolific. The general form of the figure in its other details, besides its head, is that of a wolf and not that of a pig, and the sculptor has carefully depicted a long bushy tail and indicated a similar caudal member in the pups, which is conclusive evidence, that the pig was not intended. Along the centre of the back, the hair is carved as if to represent a list, and this circumstance led Babu P. C. Ghosh, to whom I had shown the sculpture, to regard it probably as representing a hyæna, and on asking him if he could account for this animal being portrayed on a sculpture evidently of a religious nature, he favoured me with the following note —“*Siva*, the female energy of Mahadeva, is also the name of a hyæna, and that is why Bengali pandits offer cakes to the jackals of the village—*Vrika* = a hyæna, and *Vrikamukhi*, hyæna mouthed = *Durga*”

As the offerings, however, are made to jackals, there is nothing in the sculpture itself to negative the supposition that a wolf or a jackal was the animal which the sculptor had in view, and Dr Mitra informs me that *vrika* is a wolf and not a hyæna.

It is not stated in Kirttoe's list whence the specimen was obtained, but it is probably from Buddha Gaya.

Br 5—A bull, measuring 19" x 16" 50. The head is broken off. The figure has a string of beads, and a garland of leaves round the neck, and from the front of the hump to the hind quarters, the body is encircled by another string of beads, from which hang bells and representations of *pipal* leaves. There is an inscription on the back which has been translated by Dr Mitra¹. It is in the Kutila character,

¹ Journ As Soc Beng Vol XXVII p 74 Plate I

and is dated 725 A D The figure is that of the bull Nandi, one of the cognizances of Siva, and symbolic of reproductive power, and had been offered for the purpose of securing progeny, a custom that is not uncommon among Hindus, according to Dr Mitra¹ There is nothing in the inscription, says the same authority, to show that it is a Buddhist record, and in the absence of this, it has been placed among the Brahmanical sculptures

This sculpture is said to have been brought from Buddha Gaya

Buchanan Hamilton² observes that almost all of the figures that are found scattered over the country for miles around Buddha Gaya, were doubtless carried away from it, but that many of them were, in his day, worshipped by the orthodox, and no doubt had a strong resemblance to, and many attributes of the gods of the present Hindus Buddha Gaya is now visited by Hindu pilgrims from all parts of India, and some of them, very devout, may be seen measuring their lengths on the ground along the road that leads from Gaya to Buddha Gaya, while, at the latter place, they may be observed performing religious ceremonies among the ruins around the temple, assisted by Brahmanical priests How many centuries this has lasted it is impossible accurately to conjecture

Presented to the Indian Museum by Arthur Grote, Esq , C.S , 11th March 1868

In Cabinet No 7

B G 6 —A seated male human figure on a cushion, resting on the back of a lion The figure has a third eye, and in one hand he holds a lotus, while at his right side is the

¹ Buddha Gaya p 193

² East Ind Vol I p 77

triśula of Śiva with a snake twisted round it. It measures 7 75 × 4 75, and has a short inscription below.

Presented by the Archaeological Survey of India, 12th August 1882

B G 7—A fragment, 7' × 4" 50, of a sculpture, doubtless Śiva and Pārvatī, the latter only remains, and below her, among rocks, is the bull Nandi with Śiva at its side, and underneath Devī, a lion.

Presented by the Archaeological Survey of India, 12th August 1882

Bhatoli or Jowhri Di

Near this village there is a mound 100 feet square and 10 feet high called "Jowhri Di," or "Burnt mound." It is situated a little to the east of the road from Muzaffarpur to Hajipur, in the Muzaffarpur District, and is 23 miles distant from the former, and 12 miles from the latter town. It appears to have been a small fort or castle, and, according to the traditions of the place, it was a fortress of the Cheru Rajas, and was destroyed long anterior to the Muhammadan conquest. Mr J E Lincke,¹ C E, who excavated the ruins, in March 1881, says the tradition is that the fort was burnt and he mentions that everything found points to a "purely Hindu origin, and not a single small brick so typical of the Muhammadans is to be found." Fragments of some Brahmanical deities were discovered bearing short inscriptions, the forms of the letters of which show that they are comparatively modern.

A few of the objects collected by Mr Lincke were

¹ Mr Lincke has given a short account of his examination of this fort in the Proceedings of the Asiatic Society of Bengal 1881 p 98 where it is stated that his paper would be published in Part I of the Society's Journal a promise that does not as yet appear to have been fulfilled.

presented by him to the Asiatic Society of Bengal, and transferred to the Museum, 14th May, 1881

J D 1—A curious object made of baked clay. It measures 8.75 in length, and is roughly cylindrical and hollow. One end is perfect, and the broken end appears to have been more expanded and rounded than the other, and probably closed. About 1' 50 from the entire end there is a raised area all round the cylinder, with three short tubes running backwards from it, each 2' 50 long with the hinder end raised, and the hole of each may have had a cord passed through it for suspending the object. One of them, on what appears to be the under surface, is broken off, and the hole runs into the wall of the cylinder. A few folds or ridges occur above the dilated end.

J D 2—A small baked clay object, shortly cylindrical, closed at one end, the other end being broken. The outer surface is ringed. It is 2" long by 2" in diameter.

J D 3—A baked clay object, 1' 50 long, and 1" 50 in diameter at the broadest end, which terminates in a boss, surrounded by a narrow rim. The other end is flat, and the portion intervening between the two round, but expanding towards the bossed end.

J D 4—The neck of a vessel of which the mouth had probably formed a kind of sieve, perforated by four largish holes, but other holes appear to have occurred outside the mouth. Diameter 3" 20, and length 1' 35.

J D 5—A small perfect baked clay vessel, with a diameter at the mouth of 2" 30, height 1' 10.

J D 6—The broken baked clay cover of a vessel. It has a projecting rim, and measures 1 in diameter and 1" 10 in height.

J D 7-13—Seven fragments of pottery made of black clay and covered with gray hite for a glaze.

J.D. 14.—A short red clay object, perforated through the middle, and probably a net sinker.

J.D. 15.—Another, similar to the last, but smaller, measuring 0"·70 high, and 1" in diameter at the broadest part, and 0"·70 in the narrow upper part.

J.D. 16-18.—Three so-called whorls, one measuring 1" 26 × 1" 72, another 0"·85 × 1"·15 and a third 0" 84 × 1" 19, all being perforated vertically, and resembling other objects of the same character found in many places in India.

J.D. 19-21.—Two clay balls, probably children's toys, one measuring 1"·50 and a second 1"·40, and also half of a third with a diameter of 1" 50.

J.D. 22.—A rude figure of some animal, a child's toy: length 3"·10.

J.D. 23.—A very rude representation of the head of some animal toy: length 3"·10.

J.D. 24.—Portion of the neck of a similar figure: length 2"·75.

J.D. 25.—Part of another toy figure: length 2" 40.

J.D. 26.—The neck and head of an animal toy: length 2"·90.

J.D. 27.—A toy clay cover for some vessel: height 1" diameter 1"·20.

J.D. 28.—A small cut bead of dark-green stone truncated at both ends, and measuring 0"·40 × 0" 45.

J.D. 29-30.—A fragment of a large ruminant scapula, and part of the head of a long bone.

J.D. 31-33.—Three pieces of the shell of a *Batagur*.

Sargujā.

The Native State of Saigujā¹ is bounded on the north

¹ Conf Onseley, Journ As Soc Beng, Vol XVII, Pt. 1, p 65, Pl III; Dalton, *idem*, Vol XXXIV, Pt. II, pp 22 31. Ball, Ind Ant., Vol. II, pp 243 246, figs 1, 2 Stat Acct. of Bengal, Vol XVII, pp. 221—224

by Mirzapore, a District of the North West Provinces, and by the State of Rewā, on the south by Jashpur, Udaipur and Bilaspur, in the Central Provinces, on the east by Lohaidaga, and on the west by Korea

The deserted fortress of Jubā is situated in the northern *pargana* of Pal, and is about two miles south east of the village of Mānpura. It occupies the rocky shoulder of a hill, at the bottom of which are the jungle covered remains of old Hindu temples

In recess No 3

Sa 1—A linga in black stone, 26" 75 high, and 8" 50 in diameter, with a well carved human face¹ projecting from the surface of the linga. Nearly 9" of the base are square, 4" above it are octagonal, and the next 4" are rough and apparently unfinished, the remainder being smooth and rounded at the top. The linga or phallus, is the symbol under which the god Siva is now universally worshipped, although it is unknown to the Vedas. It is known as Siva and Mahādeva, and any water worn oval pebble, smeared with vermilion, serves to indicate the deity, and such objects are not unfrequently to be seen in Bengal and elsewhere, under trees, but especially below the sacred trees, *Ficus bengalensis* and *Ficus religiosa*². In the Banda District, pre historic stone implements are in demand as Mahadevas³.

This linga was found in the jungle below the fort of Jubā, in the Pal *pargana*, by Colonel Ouseley, and presented

¹ Journ As Soc Beng Vol XVII Pt I p 66

² Conf. Über den Ursprung des Linga Kultus in Indien v F Kittel R vett Carnac Journ As Soc Beng Vol XLVIII Pt I p 17 Pls v to vii

³ Le Mesurier Journ As Soc Beng Vol XX 1861 p 51 Theobald Journ. As Soc Beng Vol XXII 1867 p 373 Carey Proc As Soc Beng 1866 p 135 R vett Carnac, Ind Ant Vol VIII March 1879 p 178 Cockburn Journ As Soc Beng Vol XLVIII Pt II p 133 and Agst 1879 p 200

by him to the Asiatic Society of Bengal, 19th October 1847

Sa 2 — A yoni, 26" in diameter, and about 35" 50 in length. This object represents the female organ, and it is worshipped either alone, or in combination with the linga or phallus by some followers of the *saktis*, the wives or female energies of the deities. This form of worship is generally known as Tantra worship, and for its due performance the five Makaras, or five requisites are necessary, *viz*, Madya, wine, Mamsa, flesh, Matsya, fish, Mudra, parched grain and mystic gesticulations, and Maithuna sexual intercourse. There are two classes of the *saktis* or worshippers of the *saktis*, *viz*, the Dakshinacharis and Vamacharis, the right handed and the left handed. The latter sect is the most depraved of the two as promiscuous Maithuna is part of their system.¹

This yoni was obtained, along with the foregoing linga by Lieut-Colonel Ouseley, and at the same place. It was presented by him to the Asiatic Society of Bengal, on the 19th October 1847.²

Sa 3 — A slab of sandstone, 35" x 19" x 6", the lowest portion consisting of an inscription not entire, the highest division, of a narrow triangular area marked off below by a transverse line, and containing the following symbols, *viz*, a human forearm in an erect position with the hand closed, to the right the sun, with the crescent moon below it and to the left a tree, with an altar, yoni and linga at its side. These are the symbols found usually on stones commemorating a *sakti*, and below them there is represented, also in relief, the circumstances under which the husband of the *sakti* had met his death, *viz*, in battle. Two men are seen in close combat with short broadswords, their persons almost nude, but pro-

¹ H. H. Wilson Essays and Lectures Vol. I pp 200—263

² *Op cit* p 65

ected by round shields Below this is a groom, armed with a javelin, holding the horse of one of the combatants

The inscription was copied by Captain Kittoe after the sculpture had been taken to Chutia Nagpur by Colonel Ouseley The inscription bears the date of 1296, Samvat, *i e*, 1239 A D Captain Kittoe considered it to be a record of a victory, but Colonel Ouseley regarded it as a *sāṭṭi* stone

The sculpture was discovered by Lieutenant-Colonel Ouseley in September or October 1847, at Mahāoli, a place 8½ miles north-west of Manpurī, the chief town of the Pal or the Northern *parganā* of Sargujā Mahāoli is about 13 miles north-west of the old fort of Jubā

Presented to the Asiatic Society of Bengal by Lieutenant-Colonel Ouseley, on the 19th October 1847 ¹

Bhuila

In cabinet No. 7

Ba 1 — A small yoni, 1' 75 square, known as a *pañchānana*, or "five-faced," or *Pañchamukhā* There is a small area within, measuring 1, and from it the channel or drain leads outwards and projects beyond the margin of the yoni as a spout, but seated in the channel is the bull Nandi, the symbol of virility The centre of the middle area and the four angles of the yoni are occupied by five cones, *i e*, four grouped round one occupying the centre An object on the side of the yoni opposite to the bull cannot be made out This yoni appears to have been broken off a pedestal or support of some kind

This and the following object were presented by the Archaeological Survey of India, 11th August 1882

Ba 2 — A fragment of coarse porcelain, measuring 4' 20 × 1' 90 × 0' 60 The glaze is very thin, and it has evidently formed a rosette like figure of some kind in blue

¹ *Op cit*, p 65

Bitha

This place, which is marked by the presence of extensive mounds of ruins, is situated 12 miles to the south west of Allahabad, and the term *bitha* itself, General Cunningham¹ says, is sometimes applied to mounds and even to stupas. He is, however, disposed to regard the name Bitha in this instance, as the name of a city that occupied this site, and which he thinks may probably have been Bitbhaya-pattana in the kingdom of Kosambi. He observes that "the antiquity of Bithâ is vouched for by the *five* old inscriptions which were diligently collected by my zealous friend Babu Siva Prasâd and myself." Both Buddhist and Brahminical remains have been found by the Archaeological Survey at Bitha, also some old glazed black pottery, and numerous bone spindle-shaped objects, which General Cunningham calls spikes, and compares to "tree nails," and is inclined to adopt the opinion of the people about the place, "that they are simply tree-nails of bone used for fastening together the thick planks of native doors," but he also observes, "It is however, quite possible that they may have been mere playthings, such as were formerly used for playing "pushpin," and are now called "spellikins." Among Buddhist sculptures he describes and figures² part of an architrave, resembling the architrave of the Bharhut Stupa in its bells and beaded line, and the Buddha Gaya architrave is its principal ornament, so that the site must contain buildings probably as old as the Buddha Gaya ruling

Ba 1—A flat slab of stone, 5' 50 × 4", with a very rude human female figure carved on it in relief. The figure is seated with the legs far apart, and is indecent in its

¹ Arch Surv Rep Vol III pp 46—52 Pls XVII and XVIII.

² Op cit Vol X pp 5—9 Pls III and IV

details In this figure the arms are shown, but in another from Kosām, there are no arms, and part of another body is added on above the breasts.

Presented by the Archaeological Survey of India, 12th August 1882

Ba 2—A portion of a terra-cotta similar to the last, 4" 75 × 3". Presented by the Archaeological Survey of India, 12th August 1882

Ba. 3—A portion, 3" 25 × 1" 25, of the bowl of a clay tobacco pipe, with some simple ornaments on it. Presented by the Archaeological Survey of India, 12th August 1882

Kosambi.

The following terra-cottas, some of them children's toys, were obtained by General Cunningham from the site of the present village of Kosām¹ They appear to be all Brahmanical figures of doubtful antiquity

The Archaeological Survey obtained a number of objects of apparently greater value and interest than those represented in this Gallery, and a list has been given of them,² but it is not stated where they are deposited nor where the three hundred and ninety-four old coins obtained at the same time have been placed

Km 1—A child's terra cotta toy, 5" 50 × 2" 75 × 4", on two clay wheels, consisting of the upper part of a human figure, with the hinder parts and tail of a bird. The whole is very rudely executed

This, and the following sculptures were presented by the Archaeological Survey of India, 12th August 1882

¹ The discovery of the site of this ancient city was due to a suggestion made by Mr, now Sir E C Bayley, Arch Surv Rep, Vol. I, p 303 *Anc Geo of Ind*, p 394.

² Arch Surv Rep, Vol X, pp 1—5 Pl II

Km 2—A child's toy-cart of terra cotta, on two clay wheels, imperfect, but measuring $3'50 \times 3'50 \times 3'50$ the splash-board has a rough representation on it of a team of four richly caparisoned horses

Km 3—A fragment of the splash-board of another toy cart, $4' \times 3'$, with two horses in it

Km 4—Another similar fragment, $3'50 \times 3'50$, but with a yoke of oxen

Km 5—Another similar to the last, but even more rude, $3' \times 3'50$

Km 6—A crocodile's head, also used as a toy, $5'50 \times 3' \times 2'75$, a very rude terra-cotta

Km 7—The head and fore parts of a ram, with a hole for an axle as in the last toy, and also used as a plying, $4' \times 3'50 \times 3'50$ It is ornamented with little dots, and a tasselled cord is round the neck

Km 8—Another and similar toy to the last, but with a wheel-like ornament between the animal's horns, but apparently not the chakri, $4'50 \times 3'75 \times 3'$.

Km 9—A plain clay wheel of a toy, $2'75$ in diameter

Km 10—A rude terra cotta figure of an animal, $4' \times 2'25 \times 1'25$

Km 11—A terra cotta, human, seated, dwarf like figure with a hole for an axle, and probably a toy It measures $5'50$ in height, and $3'25$ in breadth

Km 12—A human figure seated in a chair, very rudely executed in terra cotta Also probably a toy It measures $3'75 \times 1'75$

Km 13—Another and some what similar figure, $3'60 \times 1'75$

Km 14—Another and similar figure, $3'75 \times 2'$

Km 15—Another like the last, $3'60 \times 1'50$

Km 16—Another, the same as the last, $3'25 \times 1'75$

Km 17—A seated figure, holding two objects that come

out of his mouth. The head-dress very rudely made. Evidently a child's toy: $3''\cdot25 \times 2''$.

Km. 18.—The head and shoulders of a rude human figure with a high head-dress, $3''\cdot50 \times 2''\cdot40$.

Km. 19.—Another like the last, $3''\cdot25 \times 2''\cdot25$.

Km. 20.—The upper part, chest, shoulders and head of a male human figure, with an implement in one hand resembling a carpenter's wooden mallet. The head is bound with a broad cloth ornamented with rosettes, and from below it the hair rises up, in four rope-like masses, folded backwards: $4''\cdot50 \times 4''\cdot25$. The face is grinning and the teeth are shown.

Km. 21.—A rude terra-cotta of a standing figure of Śrī: over whom two elephants on lotus stems are pouring water, $4''\cdot75 \times 2''\cdot50$.

Km. 22.—Another similar terra-cotta, but wanting the lower half, $4''\cdot75 \times 2''\cdot75$.

Km. 23.—A very rude terra-cotta, imperfect, of Śiva and Pārvatī, standing side by side, $5''\cdot50 \times 3''$.

Km. 24.—A very rude terra-cotta of a man and woman standing side by side; the woman has enormous discs in her ears: $3''\cdot75 \times 2''\cdot75$.

Km. 25.—A rude terra-cotta, probably of Śiva and Pārvatī, the former standing with one hand under the chin of the latter: $4''\cdot40 \times 2''\cdot50$.

Km. 26.—Another similar to the last, $4''\cdot25 \times 2''$.

Km. 27.—The upper part of a terra-cotta representing either Kāumārī the *sākhī* of Kārttikeya the god of war, or Sarasvatī, the wife of Brāhmā, the goddess of learning and the inventress of the Sanskrit language and Deva-nāgarī letters, $2''\cdot50 \times 2''\cdot70$.

Km. 28.—A very rude figure of the goddess Kālī in terra-cotta, $5''\cdot25 \times 2''\cdot50$.

Km. 29-30.—Two human female figures in terra-cotta, very

rudely executed, and made up of the lower and upper halves of two distinct figures. The head-dress and ear discs are enormous $7'' 50 \times 2'' 50$

Km 31—The shoulders and head of a human female figure with great ear ornaments, and a complicated head dress made up of parallel lines of rosettes covered with other floral ornaments, $2'' 75 \times 2'' 25$

Km 32—Another rough terra-cotta fragment of the shoulders and head of a woman in relief, $2'' 50 \times 3''$.

Km 33—A human figure in terra cotta, much in the same position as the Peshāwar copper figure, and also playing a harp $3'' 75 \times 2'' 75$

Km 34—A fragment bearing a rude representation in terra cotta of a parrot on a bunch of fruit $2'' 50 \times 2'' 25$

Km 35—The upper portion of a rudely executed human female figure in terra cotta, $3'' 25 \times 2'' 25$

Km 36—An oval medallion, $5'' \times 4'' 50$, with the lower half of a seated female figure carved on it in relief, with the part of another human figure added on above the breasts, the arms and head being absent. It is indecently nude, and the legs are wide apart.

In recess No 3

Km 40—A sculpture measuring $28'' 50 \times 14'' 50$, and inscribed. It represents Siva and Pārvatī standing side by side. Both hold up the right arm on a level with the right shoulder, with the open palm directed forwards, while Siva carries a kind of vase, in the other hand, bearing a Saivite sectarian mark. The *dupatta*, which is thrown over the left arm, passes round the body and hangs over the left hand, while the *dhoti* is tied up in such a manner in front as to suggest the phallic character of the god. His hair is done up in convergent ridges, tied with a bow on the vertex, but rising above it for a considerable height, one end falling

over at either side, a manner of hair-dressing adopted by some Śrīvātī devotees at the present day. Pārvatī holds what appears to be an elaborate hand mirror in her left hand. Her head dress recalls the head dress of some Dutch women, and consists of a huge, transverse, comb like ornament projecting beyond the side of the head, and terminating on both sides in large wheel-like ornaments, from the centre of which depends a large tassel. There are huge ear ornaments, and very massive bangles.

Presented by the Archaeological Survey of India, 11th August 1882

Kālinjar

The fort and town of Kālinjar¹ so celebrated in Hindu, but more especially in Muhammadan history, are situated on a rocky hill, 33 miles to the south of the town of Banda, in the District of that name, in the North West Provinces. The hill on which the fort stands is one of the Bindāchal range, the first and lowest elevation of the Vindhyan mountains. The base consists of large masses of polyhedral syenite, and the sides rise rather steeply from the plain, the upper part, 150 to 180 feet, being nearly perpendicular, and capped by horizontal sandstones, the total elevation of the rock above the sea being 1,230 feet, and its summit is four or five miles in circuit. It is separated from the adjoining range by a chasm 1,200 feet in width. The town is in an almost ruined condition, but the numerous architectural remains scattered about attest its former importance.

The hill, according to Lieutenant F. Minstey² is called Rabichitr, from *Rabi*, the sun, and was devoted to Hindu worship long before the erection of the fort, as the date and

¹ Gazetteer N. W. P. Vol. I pp 416—471

² Journ As Soc Beng Vol XVII Pt 1 p 171 Pls VI—XXIII

inscriptions on the caves, and on various sculptures are of earlier dates than those on the gates of the fort, and the ramparts also of the fort are in great measure built of the fragments of old Hindu buildings. The name Kālinjar occurs frequently in Hindu mythology, and it is mentioned in the *Mahābhārata*¹ as already a famous city, so that its antiquity is great, and its origin Hindu. It was also apparently a place of pilgrimage in very early times, because it had its Lake of the gods,² doubtless, surrounded by temples, and to bathe in it was as meritorious an act as the gift of a thousand cows in charity. It is mentioned by Ptolemy, A D 157, under the name of Kanagora, and as part of the Kingdom of Prasake to the south of the Jumna. Ferishta, however mentions that its age is not greater than the seventh century A D, and he states that it was founded by Kedar Raja, a contemporary of the prophet Mahomet. The traditions of the place connect it with the celebrated Chandel family of Rajputs, who ruled in the Banda District from the 9th to the 14th century, and the founder of the race, Chandra Varmma, is said to have laid the foundation of the fort, which was completed by his son.

The first mention of Kalinjar by the Muhammadan historians carries us back as far as 978 A D, when the King of Kalinjar united with the Raja of Lahore in an unsuccessful invasion of Ghazni, and again in 1008 A D, a Raja of Kalinjar was present in the battle of Peshāwar, opposing the victorious advance of Mahmud of Ghazni in his fourth

¹ The *Mahābhārata* the great epic poem of the Hindus is said to have been composed by Krishna Dvaipayana who arranged the Vedas. He taught the poem to his pupil Vaśampayana who afterwards recited it at a festival to King Janamejaya. The chief subject of the poem is the war between the Kauravas and Pandavas, descendants through Bharata, from Puru the great ancestor of one branch of the Lunar race.

² Conf Journ As Soc Beng Vol VI Pt II p 666

invasion of India. The fort was besieged by the Muhammadans on a number of occasions between 1002-31 A D and 1247 A D, but the most memorable of the sieges was the first under Kutub ud din,¹ when "the temples were converted into mosques and abodes of goodness, and the ejaculations of the bead counters and the voices of the summons to pray ascended to the highest heaven, and the very name of idolatry was annihilated." The evidence afforded by certain inscriptions in the fort, and at Ajnagarh, proves, however, that, notwithstanding the Muhammadan conquest, the Chandel line of Princes still claimed sway over Kālinjar, and that they had appointed viceroys to hold it. Nothing is heard of Kālinjar after the last Chandel inscription, dated 1288 A D, until it was besieged by Humāyan in 1530 A D, who continued to besiege it at intervals for a period of 12 years, which has given rise to the legend that the fort was actually besieged by Humāyan for that period.

In 1554 A D the fort fell into the hands of the Afghans, but even in the time of Akbar, the authority of the Musalmans over Banda² was little more than nominal, and later on, the fort fell into the possession of the Bundelas, a body of Hindu military adventurers, impure Rājputs, after whom the District of Bundelkhand³ has received its modern name, and whose national hero was Chhatr Sal. On the death of the latter, the fort fell to the share of Hardeo Sih of Pannā, whose descendants continued to hold it for some generations, when, after a series of family feuds on the death of Hindurpat Sih, it passed into the family of Kām Ji, who

¹ Blochmann Journ As Soc Beng Vol XLIV Pt I p 276

² A n in Akbar Blochmann p 369

³ The name Banda is said to be derived from the sage Dundua a contemporary of Pam Chandra

⁴ Conf Logason Bundelas 1 p 139-147 Plate Small's Contributions to History of Bundelkhand Journ As Soc B g Vol L Pt I pp 1-53

had been nominated by Hindurpat Singh, Kāladār of Kālinjar. During the Mahratta supremacy, the fort was unsuccessfully besieged by Ali Bahādur and the British also failed in their attempt to take it in 1812 although it was ultimately surrendered to them a few days later on by Daryān Singh,¹ the possessor of the fort and the representative of Kaim Ji, on the understanding that he would receive an equal extent of lands on the plains and in 1866 the fort was dismantled.²

Kr 1—A slab, about 11" square, bearing, in a slightly sunken panel, two human foot prints in relief. They are probably intended to represent the foot-prints of Śiva as the slab bears a Śaivite sectarian mark. There is a trisul on the right side, and the foregoing sectarian mark below it resembling a ring enclosing another holding a small disc in its centre, and below this is what might be regarded as the Śaivite symbol.

This sculpture was found associated with a ruined monument commemorating a *sattu*, within the Fortress of Kālinjar.

Presented to the Asiatic Society of Bengal by Dr R Tytler 31st March 1828.

Kr 2—A *pancha nukha* linga with its yoni, 19" 25 × 16" 50 × 3", resembling the minute yoni and linga, *Ba 1*, but in this example a *phallus*, now injured, had been added to the central mass of spheres. The bull Nandi stood in front, and part of the beaded string around its neck still remains and a similar ornament occurs between three of the spaces separating the four spheres, the fourth space being occupied by the *phallus*, but it is doubtful whether these beaded lines have any more than an artistic significance.³

¹ Aitchison's Treatise Vol III p 30

² For a description of the ruins consult Maurya op cit Vol XVII Pt I p 171 Pls VI to XXIII et p 313 Gazetteer N W P Vol I p 409

³ Conf J Cockburn Proc As Soc 1886 p 49

Kr 3—A couchant bull, measuring 16" 50 × 13" 50 high, a very primitive sculpture, and only partially carved, as all the inter spaces between the legs are solid. It bears an inscription.

Presented to the Asiatic Society of Bengal by General Stewart, 19th March 1824¹

Kr 4—A closed human hand of a colossal statue. It measures 10" 50 across, by 12" 50 from the wrist to the bend of the forefinger. Each finger has a ring. The hand has had some object in its grasp, but it is broken off.

Presented by Dr R. Tytler to the Asiatic Society of Bengal, 31st March 1820²

Kr 5—A very rude sculpture, 22" 25 × 12" 50. A bracketed slab is represented as being carved on the face of a pilaster, with two human figures on it in relief, standing side by side, and apparently Siva and Pārvatī. Mr John Cockburn,³ who discovered the sculpture, supposes that it represents "a man armed with a stone axe in its handle." The object, however, which Mr Cockburn conjectures to have been an axe is so obscure, and is so mixed up with the ear-ornament of the woman, and with the ear of the man, that the importance which he would attach to this sculpture is very doubtful. It seems much more probable that the very long shaft, as high as the male figure itself, and into which Mr Cockburn considers a stone axe is fixed, represents the *khadwanga*, or club of Siva, near the upper end of which was tied the *pasa* or cord for binding refractory offenders, and which is generally conventionally represented as a foliated ornament, projecting outwards at one side, and which in this rude Kālinjar sculpture, owing to its obscure character, may be

¹ As Rec Vol XV, App p xxxv ² Op cit, p 8

³ As Rec Vol XIV App

converted by a play of imagination into a likeness to a stone axe.

Presented by John Cockburn, Esq., 24th October 1881.

Ajaigarh.

The celebrated Fortress of Ajaigarh,¹ or "the unconquerable Fort," is situated in the Bundelkhand District of the North-Western Provinces, about 16 miles to the south-west of the fort of Kālnjar, and 130 miles to the west and south of Allahabad.

This fortress is probably as old as the 9th century of the Christian era, and it is similar in its situation to the Fort of Kālnjar, but much smaller. The rampart of the fort is composed of stones from Jain temples, such as parts of shafts, pedestals, friezes, cornices and capitals, carved with the greatest delicacy and freedom, while innumerable fragments of figures and of other architectural structures lie scattered on the ground, and occur in profusion on the surface of the plateau. There are seven gateways, and the place appears to have been supplied with water by bunds or tanks in the rock, as at Kālnjar. The antiquities are Hindu and Jain, and of the three chief temples in Ajaigarh, two of them are dedicated to Vishnu, and one to Mahadeva.

There are no facts regarding the history of the Fort of any importance or general interest, until the year 1809, when it was captured by the British after a determined resistance, but shortly afterwards it was restored to Balhūt Singh, the former ruler of the Bundelas, by whose representative it is still held.

¹ Conf. Pogson's "Boondelchs" p. 135. Plate Thornton's Gazetteer Vol. I, p. 9. Tod Trans. Roy As. Soc. Vol. I p. 140. Aitchison's Treatise Vol. III, p. 233. Jacquemont Voy. t. III, p. 422. Buchanan Hamilton's East Ind., Vol. II, p. 324. Davidson's Travels, Vol. I p. 275. Adams Journ. As. Soc. Beng. Vol. XI p. 397. Mailey, Journ. As. Soc. Beng., Vol. XIII Pt. I, p. 197. Beglar, Arch. Surv. Rep., Vol. VII, p. 46.

In recess No 4

Pl 1—A slab, 23" 50 × 22" 75 Within a flat border of 0" 50 there is a sunken area, on which two erect human figures are sculptured, standing on either side of a pillar like altar, supporting a yoni like expansion, on which there is the figure of a god, probably Siva, and to which the two figures, man and woman, are making offerings The carving is very rude The upper border bears the symbols generally found on *salti* stones, viz, the crescent moon, the sun, and a human hand, while on the left there is a figure in outline resembling a water-bottle, to the neck of which a cord is tied that is attached to the upper angle of a square bearing a disc, and the upper margin of which has a number of turret like objects on it

Rabu Pratapa Chandra Ghosha has examined the inscription, and he informs me that he reads the date—"Sumvat 369 (97), in the month of Chaitra, and Ajugarh Fort—died with Sri Vijayaen," that is, the widow of Vijayaen immolated herself along with her dead husband, or performed the rite of Sahamaran¹

The only other *salti* stone received by the Asiatic Society was the one from Mahaoli in Sarguja, and the present stone is therefore probably the one presented by General Stewart, 2nd July 1824²

RASAN

At the village of Rasan³ in the *pargana* Badausa of the Banda District, there are the remains of an old fort on the top of the isolated hill, at the foot of which the village is

¹ Colebrooke As Res Vol IV p 213 H H Wilson Journ. Roy As Soc Vol XVI p 201, & d Vol XVII pp 209—20 Collected Works Vol II pp 270—309 Max Muller Ch ps from a German Workshop Vol II, p 34 f n F Hall Journ Roy As Soc Vol III pp 183—198

² As Res, Vol XV App xxxv

³ Gaz N W Prov Vol I, p 574

situated. In the centre of the enclosure of the fort, there are the ruins of an old temple, and numerous mounds occur around the village itself, and the local traditions consider them as remains of a large village or town called Rajbansi. The age of the fort is unknown, but the temple was probably one of those built by the Chandel princes. The village of Rajbansi is said to have been destroyed about 400 years ago.

Pl. 1—A *chakra*, about 8" 25 in diameter, described by Dr R Tytler in his letter presenting it, as 'the *chakra*, or solar wheel, which was held in the hand of a statue of Siva' from the ruins remaining at Rāsan.

Presented to the Asiatic Society of Bengal by Dr R Tytler, 31st March 1820

Rajapur

The locality which I identify with that from which the following sculpture came, is described as a large commercial town on the banks of the Jumna in the Bundelkhand District, 18 miles to the north east of Karwa in the *pargana* Chhibun of the Banli District.¹ It does not, according to local tradition, claim an antiquity greater than the time of Akbar.

The sculpture is said not to have been obtained at Rajapur itself, but from what is called the Great Temple of Some war near the village, but in the *Gazetteer* of the District no mention is made, as far as I have been able to ascertain, of a temple of that name, although Rajapur is said to be the site of several fine *statues*.

Pl. 1—A sculpture in relief, on a slab 28" 25 × 21" represents the tenth or expected *Avatar* of Vishnu i.e. or Kalki, "The white horse" an incarnation which appears at the end of the *Kali* or Iron Age.

¹ Gaz N W Prov Vol I p. 5

of Vishnu riding on horseback, carrying a small bowl in his right hand, and attended behind by a figure carrying an umbrella over his head. The outlines of the figure are not hidden by the clothing. He wears a short embroidered cloth covering his thighs, and his feet are booted. The horse, in addition to the ordinary accoutrements, has a band of tassels from the saddle cloth in front of the chest, and another round the hind quarters under the tail, and the saddle has stirrups. Below the *Atatara's* feet is a small animal, and behind and in front of the horse is another, while human figures, with wig like head dresses, proclaim his arrival, playing on cymbals and drums or *dholakas*.

Presented to the Asiatic Society of Bengal by Dr R Tytler, 31st March 1820

Banda.

Ba 1—A *panch mukha*,¹ 6" 75 × 6" 50 × 3" 50, with two plain mouldings along the side. There are five spheres, one being central, and there is a ridge between each pair below, and a small *phallus* at the inner end of one ridge. The symbolism of this arrangement is apparent. The spout of the yoni is imperfect.

This sculpture was found by Mr John Cockburn on a small platform outside the village of Uchar, in the Augasi *pargana* in the Banda District, and was presented by him, 13th March 1832.

Bhitargaon

This village is situated about 20 miles to the south of Cawnpore, and General Cunningham² says that 'the present

¹ J Cockburn Proc As Soc Beng 1832 p 47

² Arch Surv Rep Vol XI pp 40—46 Pls XVI to XVII. All the terracottas there figured have been presented to the Museum with the exception of the terracotta consisting of two human figures on the right hand side of Pl XVI.

village is said to have been the heart of an ancient city called *Phulpur*, or 'Flower Garden.' To the east of the village there is a large temple which, according to the same authority, is the only specimen of an ancient brick building now standing in Northern India. It is clearly allied in its structure to the Great Temple at Buddha Gayā. At an elevation of 7 to 8 feet, "there is a series of panels, $2\frac{1}{2}$ feet in height, filled with groups in terra-cotta, and divided from each other by pilasters $4\frac{1}{2}$ feet in height. These pilasters support a richly carved cornice which runs continuously all round the building. * * * Above the upper cornice there is, first a line of square beaded panels with hood mouldings, containing generally half-length figures. Next come two lines of small round beaded panels, also with hood mouldings, containing heads projecting boldly forwards. Then comes another cornice with another line of square beaded panels with hood mouldings: then five more lines of small panels with beads. As each successive course is retired several inches, the width of the temple gradually decreases towards the top, until in each face of the building there is room for only one niche."

In Cabinet No. 8, in recess No. 4.

Bn. 1.—A terra-cotta,¹ $10'' \times 9'' \times 2''\cdot75$, representing Vishnu as Nārāyana in human form, asleep on *Ananta*, 'The Infinite,' the name of the serpent *Sesha* which protects Vishnu with its hood, and is floating on the water, a lotus stalk issuing from the navel of Nārāyana, and expanding above into a lotus flower from which springs Brahmā, the active creator, and who, with Vishnu and Siva, constitute the Hindu triad.

This and the following terra-cottas² were presented by the Archaeological Survey of India, 11th August 1882.

¹ Arch. Surv. Rep., Vol. XI, Pl. XVII, fig. 3.

² These terra-cottas seem to have been coloured red, to permit of the details being brought out by p^l 24.

Bn. 2 —A terra-cotta,¹ 19" 75 × 9" 50 × 2" 25, the left end being 3" 75 in thickness, as it forms a border to the bas relief, and had probably one to correspond on the other side. The face of this border, which has a breadth of 1" 50, has a doubly foliated scroll. The bas relief itself consists of two gamecocks fighting, their tails being treated in a conventional manner. Unfortunately both heads are injured.

Bn. 3 —A terra cotta,² 9" 25 × 4" 75 × 5" 50, retaining the legs and one arm of a human female figure, clothed to the ankles with a loose robe, and placed in General Cunningham's Plate to the right of the last terra-cotta.

Bn. 4 —A terra-cotta³ in four pieces, two in the middle and two end pieces, the total length being 21" and the breadth 9" 20. The end pieces are each about 3" 25 thick and 3" in breadth. The central portion consists of step pyramids, erect and inverted as in the Bhuvaneswar Cast *Br. 82*, but bordered above and below with oblique ridges lying side by side, those of one border being placed obliquely transverse to the others. The ornament of the side pieces consists of a broad line running in an acutely zig-zag manner vertically, with simple foliated designs on each side of it.

Newal.

The mounds that occur at Newal, are situated, according to General Cunningham, about two miles from Bangarmau, a town in the Unao district of Oudh, and 21 miles north-west from the town of Unao itself. General Cunningham⁴ has identified Newal with Navadevākula, a city mentioned by

¹ *Op cit.*, Pl. XVI left portion of figure

² *Op cit.*, Pl. XVI, second or central portion of figure

³ *Op cit.*, Pl. XVII, fig. 2 but excluding the upper portions with intertwined wreaths from Pakna Bihar, and marked I

⁴ *Conf. Anc. Geog. of Ind.*, p. 382. *Arch. Surv. Rep.*, Vol. XI, pp. 47—53

Hwen Thsang¹ as *Na po ti po-kun lo* This place is supposed to be identical with the locality mentioned by Fah Hian,² where "Buddha also preached the Law They had erected towers on this spot and also where he sat down and walked for exercise" Some uncertainty, however, would appear to exist regarding the identification, as General Cunningham observes— I had formerly supposed that all traces of *Naradevākula* must have been swept away by these changes of the Ganges, but on carefully reading all Hwen Thsang's statements over again, it struck me that by assuming that the Ganges had flowed down this old channel in his time, it might perhaps be possible to identify several of the places described by him between Kanauj and Allahabad which have hitherto baffled us"

The remains at Newal are Buddhist and Brahmanical, and among the latter General Cunningham believes he has recognised the ruins of the famous Brahmanical temple seen by Hwen Thsang in A D 636, the ruins of which yielded the terra cotta figures and carved bricks which were found by the Archaeological Survey, and some of which have been described and figured³ Only one of these terra cottas, fig 2, has been presented to the Indian Museum

Nr 1—A terra cotta,⁴ 13" 50 × 8" 25 × 1" 75, a reclining human male figure in relief, with the arms and legs forming foliated devices The hair of the sides of the head is done up in a series of corkscrew ringlets in longitudinal series placed one over the other, the hair of the top of the head is gathered up in a knot and bound with a beaded fillet

Presented by the Archaeological Survey of India, 11th August 1882

¹ S Jolen's *Mém de H T*, t 1 p 265

² Beal's *F H* p 71

³ *Op cit* pp 52—53 Pl XVIII figs 1 and 2

⁴ *Op cit* Pl XVIII fig 2

Kanauj

In recess No 4

Ky 1—A portion of a large sculpture¹ and measuring 16' 50" × 19" × 8" 50 By far the greater part of the sculpture consists of the body of a horse, the head and legs of which have been broken off It has been mounted, but only a portion of the seated person of the rider remains On the other side of the horse there are two human figures, the one at the fore quarters carrying a sword in his right hand, the left hand and one-half of the head having been destroyed The figure at the hind quarters of the horse is in the attitude of carrying an umbrella, a portion of the shaft of which remains, but the head of the figure has been knocked off The saddle, which resembles the form of native saddles of the present time, has three rich saddle cloths, one over the other, the uppermost cloth being secured by two strong straps, one passed round in front of the chest of the horse, and the other round the hind quarters, with a trisular ornament depending from it over the thighs A kind of martingale is secured to the belly-band This group, which in all likelihood represents the tenth Avatar of Vishnu, must have exhibited considerable life, when perfect, and its general characters, even in its now dilapidated condition, recall some forms of Greek sculpture, but the anatomical details of the horse are feeble, and no bone or muscle is visible in its rotund outline The figure of the *chhatravalla* however has considerable action

This sculpture was obtained by Mr J H Rivett-Carnac, from a little shrine near the village of Makranaggar, close to a *khera* or mound

¹ H Rivett Carnac Proc As Soc Beng 1870 p 100 Pl VI The plate does not do justice to the sculpture

Presented by J H Rivett Carnac, Esq, C S, C I E, to the Asiatic Society of Bengal, 2nd July 1879

Cawnpur to Mainpuri

In Cabinet No 8

C—M 1—A fragment, $10'' \times 4'' 75$, of a large sculpture, as a portion of a human arm remains attached to it. The mass represents a branch of a mango tree in fruit¹

Mr J H Rivett Carnac found this fragment under a tree close to Gudanpur,² a village between Cawnpur and Mainpuri. It was presented by him to the Asiatic Society of Bengal, 2nd July 1879

C—M 2—A portion, $5'' 75 \times 4'' 25$, of the pedestal of a statue with two human feet remaining, and part of an inscription. Dr Mitra has examined the fragment, and he writes as follows regarding it—"The small stone I cannot make much of. The only clear letters are *bhruyanta*, which is a participle meaning resplendent. There is, in the second line, a date of four figures, of which the last two are clearly 3 and 9. The first two I conjecture to be 1 and 2, which would make 1239 either of the Saka or the Samvat era. I prefer the former, which would bring the sculpture to the beginning of the 14th century, and the letters are of that time. Judging from the lion's paw, I fancy the figure represented the Hindu goddess Durga engaged in fight with the buffalo demon Mahisha. But all this is fancy."

Presented, along with the three following sculptures, to the Asiatic Society of Bengal, by J H Rivett-Carnac, Esq, C S, C I E, 2nd July 1879

C—M 3—A half of a terra cotta brick, $8'' 75 \times 6'' 75 \times 3'' 50$,

¹ Proc As Soc. Beng. 1879 p 191

² I have not been able to discover the exact position of this place beyond that it lies between Cawnpur and Mainpuri.

when the god, assuming the form of the foregoing animal, lifted the submerged earth out of the ocean on his tusks

Ia 3—Another and smaller seal of a similar composition, with an inscription which Mr Carlleyle reads as follows "*Sri Mān ripra*"¹ Diameter 0 75.

Ia 4—A fragment of a small flat slab of clay slate, 2 50 × 2 × 0 25 A human head, wearing a hat somewhat resembling that of a Parsi, carved on it in relief, with indications of a glory round it, and of some implement that had been held in one hand

Ia 5—A rude figure of a seated man carved in stone, 1' 75 × 0 90 × 0 75

Ia 6—A defaced human face with an enormous mouth, carved in clay slate

Ia 7—A fragment of coarse porcelain of the same character as that which was used by the Muhammadans for glazed tiles of mosques at Delhi It is covered with a complicated design in a thin black glaze It measures 2" 60 × 2' × 0' 50

Ia 8—Another similar, but smaller fragment, measuring 2" 20 × 1' 40 × 0' 45

Sumbhal

This town² is situated in the Moradābād District of the North-Western Provinces, 22 miles south-west of the town of Moradābād It covers an extensive mound which marks the site of an ancient city, some of the Hindu temples of which were converted into Muhammadan mosques.

Sl 1—A small piece of a baked clay vessel, 3 25 × 2' × 0 25, ornamented internally with small square depressions arranged in parallel and transverse series

¹ *Op cit* p 45

² *Arch Surv* 1 ep Vol VII p 24 Pls III & IV

Presented by the Archæological Survey of India, 11th August 1882

Sl 2—Three pieces of iron rods, the longest 5 75 × 0 30 × 0 10, from Bhuvan, east of Sambhal

Presented by the Archæological Survey of India, 11th August 1882

Deopur

All the information I have been able to obtain regarding this place, is that it is situated on the south west bank of the Ganges, but where is not stated in Colonel C Mackenzie's MS drawings of his journey into the Upper Provinces of Hindustan, on which occasion the following sculptures were obtained —

In recess No 4

Dr 1—A fragment, figured No 20, by Colonel C Mackenzie, in his MS drawings of his journey into the Upper Provinces of Hindustan in 1814, and measuring 18 × 9 50 × 10 It is evidently a portion of some large statue, probably of Siva, and consists of attendant figures of gods, goddesses, and animals The principal is an almost nude male figure, with long spual locks, holding a lotus stem in his left, and a cup shaped object in his right hand, with a long rosary or garland round his neck and shoulders and reaching to the knees On his right, is the head of a bull, and anterior to this, below it, is seated Ganes, behind and to the left of which, is a kneeling human figure The foregoing figures are all close together, and behind them is an erect human female figure holding a lotus bud, but the head and shoulders are broken off Above these, and in two different planes, there are the remains of other figures

Presented by Colonel C Mackenzie to the Asiatic Society of Bengal, on the 3rd April 1815

Dr 2—A fragment, 16 × 8 50 × 9 , figured No 21, by Colonel C Mackenzie in the work already mentioned, and evidently part of a large statue. It consists chiefly of three human figures, one female and two males, each in a different plane one behind the other the front figure being that of the woman. The outline of each figure is well given, and their ornaments are more prominent than the gossamer garments with which they are clad. The woman has her hair done up in one enormous bow on the right side, as in the Orissa casts, while in the hindmost male figure the hair is long, and in large spiral curls that form a frame to the head. There are two small seated figures above.

Presented to the Asiatic Society of Bengal by Colonel C Mackenzie, on the 3rd April 1815

Dr 3—A very roughly carved recumbent figure, which may be taken to represent a lion, measuring 8 75 in length, on a rough broken pedestal, the front of which has a simple scroll-like ornament. The material is as coarse as the workmanship.

Presented to the Asiatic Society of Bengal, by Colonel C Mackenzie in 1815, and also figured by him as No 19

Dr 4—A fragment 14 × 14 × 7", consisting of the greater part of a decorated bullock, with a small kneeling human figure in front of it, and two male human figures immediately behind it, the foremost of them having the hair done up in a mass of large curls, bound by a broad jewelled fillet. The head of the buffalo is lost, and in its place a small human head has been carved in more recent times.

Presented to the Asiatic Society of Bengal by Colonel C Mackenzie, 3rd April 1815

Bhera Ghat.

This is a very sacred bathing place on the Narbada River, about nine miles from Jabalpur, and situated at the junction of the small stream the Saraswati with the Narbada.¹ Above their union, are the famous 'marble rocks' which produce a stone equal in quality to Italian marble for statuary purposes, but which are most widely known for their picturesque beauty.² The clear waters of the Narbada flow between magnesian limestone rocks 120 feet high, and here the scenery is magnificent. "The channel is devious, and every opening presents new features of beauty. In one place the river is so narrow that the natives call the pass the monkey's leap. There is a myth that "Indra" made this channel for the waters of the pent-up stream, and that the footsteps of Indra's elephant are still to be seen. The marks on the surface of the rock which pass for the footsteps still receive the adoration of the ignorant and superstitious."³ Near to Bhera Ghat "there are several conical hills, on one of which is rather a remarkable Hindu temple. The whole hill is covered with wood to the top, except on one side, where a sloping ascent has been made, and steps lined with masonry have been constructed. The temple consists of an inner shrine, and is surrounded by a circular cloister, in which are sculptures of many Hindu gods, among which representations of Siva predominate. Many of the images have been greatly

¹ Ball's *Jungle Life in India*, p. 353.

² Forbes' *Highlands of Central India*, p. 23.

³ *Gaz. of the Central Provinces*, 2nd Ed., p. 73.

injured by the Muhammadans. There is a tradition that the most of this injury was done when a portion of Aurangzeb's army was encamped in the neighbourhood of Sangrampur * * * Some rude excavations are also shown here in which ascetics are said to have lived "

The following sculpture came from the neighbourhood of Bhera Ghat because it is said to have been found at "Bijrah Ghat situated in wild jungle," on the right bank of the Narbada, about 14 miles from Jabalpur and approached through heavy ravines, and it is described "as a sacred spot where an immense crowd of pilgrims congregate three days in the year for the purposes of traffic and devotion" ¹

A circular hill in its neighbourhood, about 150 high, seems to have had a temple and cloisters much the same as that described by General Cunningham as occurring at Bhera Ghat, but the "arcade" was divided into only 72 compartments, in each of which there was a large image

It was "at the foot of this hill, and at a small distance, close to a temple falling into decay," that the following sculpture was found by General O'Halloran in 1832

In recess No 4

B G 1—A sculpture in red sandstone, measuring 48 × 38, but much injured and water worn, it evidently having lain in the stream for some time, as numerous pebbles are impacted among the fine crevices of the carving. It apparently represents a figure of Siva, but the sculpture is too imperfect to admit of a satisfactory determination. There are a number of attendant male female human figures, some half the size of the main figures and others extremely small

¹ Journ As Soc Beng Vol I 1832 p 512

Presented to the Asiatic Society of Bengal by General O'Halloran, November 1832.

Gondwāna.

Gondwāna, a term applied by the Muhammadans to the tract of country inhabited by the Gonds, formerly comprised nearly the whole of the Central Provinces of India, but now the Gonds form a considerable minority of the population of these provinces. At present, they extend from the Districts of Sargūja and Udaipur westwards along the Satpura Hill-range or table-land, through all the Hill Districts of Mandla, Jabalpur, Seoni, Chhindwāra and Betul to Amargarh.¹ They constitute one of the so-called aboriginal tribes, as we are entirely ignorant of any other tribe having preceded them, although possibly they may be not the people who furnished the stone implements that have been found in the part of India now occupied by the Gonds. They were, however, certainly in a very primitive condition in early historical times, and General Cunningham suggests that they are the Pūris or "leaf-eaters" aborigines of Persia, not the "black and ferocious" of Varāha Mihira. They, however, certainly derived from a people who could govern themselves, and for a considerable period the tract of country corresponding to the Central Provinces was a Gond Kingdom, and one dynasty of kings called Chānda, that arose early in the Indian Historical era, had the town of Chānda for its capital and there the tombs of its kings are said still to exist. The temples and massive monoliths ascribed to the Chānda at Chānda and Dewār two of them only, General Cunningham says, have been proved not to have been built by them.

¹ *Carte de l'Inde* de M. le Comte de XXXX, p. 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

² *Arch. Mus. Ind.* 1 - 1832

Ga 1—A slab, carved in strong relief, and measuring 49" 50 × 13". This most interesting sculpture represents two Nāgas, male and female, the upper part of the body of each, from the pelvis upward being human, the lower part of the trunk ending in each in a serpent's body, the two entwining in two and a half complete S coils. Over each head is the overshadowing hood of a five-headed cobra. The figures are side by side, and in the left hand of the male, which is held forward by the side of the chest, there is a small vase with a cover, while the hand of the female is similarly placed, but empty, and held upwards with the palm directed forwards. The other arms are unfortunately imperfect. The head of each has an upwardly tapering crown consisting of 4 tiers. Each figure has large ear rings, a necklace and waist belt, and the male figure a Brahman's thread, and in the Asiatic Society's Journal¹ this figure is described as Vishnu in the form of a snake, intertwined with Lakshmi as *Naga Anaya*. There is a small kneeling human figure on the pedestal.

The Nāgas are said to be 1,000 in number, "and to have sprung from Kadru, the wife of Kasyapa, for the purpose of peopling Pātāla, or the regions below the earth, where they reign in great splendour.

"The Nāgas, or a people bearing the same name are historical, and have left many traces behind them. There were mountains so called, and Nāga dvīpa was one of the seven divisions of Bhāratavāsha. Kings of this name reigned at Mathurā, Padmāvati &c, and the name still survives in Nāgpur"²

This sculpture was found in the Gond country and on the Narbada river, and was presented to the Asiatic

¹ *Op cit* Vol. VI Pt 1 p 238 ² *Class Dict. Hindu Mythology* p 213

Society of Bengal, on the 5th April 1837, by the Hon'ble F. Shore.¹

Nāgar.

In Cabinet No. 8.

Nr.—A triangular pendant, 6"·80 × 0"·60, with a hole for suspending it, and bearing the impression of two human feet, probably intended for the feet of Vishṇu.

The feet of Vishṇu play an important part in Hindu Mythology, because the heavenly Gangā flowed from one of his toes in answer to the prayer of Bhāgīratha, the great-grandson of Sāgar, King of Oudh, who implored the goddess to descend from heaven to purify the ashes of the sixty thousand sons of King Sāgar, and hence the river is also known as Bhāgīrathi under the name of its human parent. Gangā, the aqueous form of Vishnu and Lakshmī, however, was incensed at having been brought down to earth, and Siva, to preserve the world from the shock of her angry descent, caught the waters in his matted locks, and so broke the fall. There is a popular legend, according to H. H. Wilson, among the Vāishnavas of Bengal that Lakshmī, Ganga, and Saraswati were wives of Vishnu, but as they did not agree with one another, Vishnu, finding one wife sufficient for him, transferred Ganga to Siva, and Saraswati to Brahma, retaining Lakshmī for himself.

Pehoa or Prithudaka.

This place is situated on the Saraswati river in the Punjab, about 77 miles west of Sahāranpur, according to the map accompanying General Cunningham's report,² and 14 miles to

¹ *Op. cit.*, Vol. VI, Pt. 1, p. 239.

² *Arch. Surv. Rep.*, Vol. XIV, p. 101.

the west of Thanesar. He says that it derives its name of Prithudāka "from Raja Prithu, the son of Vena Raja. Here Prithu performed the usual *Sriddha*, or funeral ceremonies, and for twelve days after the burning of his father's body he sat on the bank of the Saraswati offering water to all comers. Hence the spot was called Prithudāka, or Prithu's pool, from *daka*, or *udaka*, 'water,' and the city which he afterwards built on the same spot was called by the same name." The antiquity of Pehor, he says, "is proved by the large size of its old bricks, which are 18 by 12 by $2\frac{1}{2}$ and 3 inches." It is one of the places included within the Chakra, or holy circuit of Kurukshetra, the renowned battle field on which the Kauravas and Pāndavas fought for 18 days.

Pa 1—This terra-cotta, of a nearly perfect figure of a seated king,¹ was obtained by General Cunningham among the remains of the mound on which the town stands. It is 17" high, and 10" 50 in breadth, and the figure is represented seated on a throne, with the right foot resting on the ground, the left foot drawn up on to the seat. The right hand is placed on the right knee, and the left hand is on the left shoulder, holding up the long necklace passing over the shoulder and down in front of the chest. The hair falls in long locks down to the shoulders, and it is represented by little spiral buttons. There is a moustache, and a *tika* on the forehead.

Presented by the Archaeological Survey of India, 19th August 1882

This and the following figure were presented by the Archaeological Survey of India, 8th August 1882

U 2 —A human male figure with a halo behind the head, and with the hair in front having two longitudinal curls like the Indo Greek figures from Gandhāra, and the hair on the vertex in a top knot. The clothing also is not Indian, as a kilt is worn reaching the knees like the kilt of the Yavana warrior of the Orissa caves. He is four armed. A cock is carried in one left hand, and in the second a rosary, a club being in one right hand, and a bunch of fruit in the other.

Gandhara

In Cabinet No 8

Ga 1 —A small rude bas relief, 3' 35 × 3' 26, consisting of a man riding on a horse, with another small human figure at its head, and another behind carrying an umbrella. In these details it resembles the sculpture from Kanauj, and therefore probably represents the 10th Avatar of Vishnu.

This and the following sculpture were presented by the Archaeological Survey of India, 12th August 1882

Ga 2 —A small seated human figure in relief, against a slab as a background 3' × 2' 25

Amarnāth

The temple of Amarnāth, or literally Ambarnāth, which means 'Immortal Lord,' a name applied to Siva, is situated in a picturesque valley about four and a half miles south east of the town of Kalyan, and about 33 miles north-east from Bombay. It was first brought prominently to notice by Dr J Wilson¹ in 1850, about which time it had been discovered by Vishnu Sastri, and he described it as 'decidedly of

¹ Journ. Bombay Br. Royal As. Soc. Vol. IV. p. 379 p. 371

a *Shakta* character." Dr. Wilson¹ again incidentally noticed this temple in 1853, but the most complete description of it is that drawn up by Dr. Burgess.² An account of it has also appeared in the *Gazetteer of the Bombay Presidency*.³ The temple of Amarnāth is one of the richest and most genuine examples of Hindu architecture in that Presidency, and it is apparently as old as the 11th century. An inscription, a cast of which is in this gallery, is dated as far back as Saka 982, that is, 1060 A.D.

The following particulars regarding its construction are taken from Dr. Burgess' account. "The temple itself faces the west, but the mandap or *antarāla*—the hall in front of the shrine—has also doors to the north and south. Each of the three doors has a porch, approached by four or five steps, and supported by four nearly square pillars—two of them attached to the wall. * * * * * The mandap, or body of the temple is 22 feet 8 inches square, with an additional area or lobby inside, each door measuring 10 feet 8 inches in width by about 5½ feet deep. The roof of this hall is supported by four very elaborately carved columns, nearly square at base, changing into octagons at a little above one-third height. capitals are circular, and rise again

planes, the front of the central series being occupied by a rudely carved human male figure standing in a doorway.

Alk 9 —A part, $20' 25 \times 18'$, of the shaft of a pilaster of the south porch illustrating the decorations employed. It consists of complicated floral devices on a large scale, with a band above of rosettes in a sunken band defined by a plain border, and it will be noticed that the beaded ornament is but rarely used in this temple so far as its ornamentation is illustrated by these casts.

Alk 10 —A cast of part of the ceiling¹ of one of the porchways, $30' \times 20' 25$. It consists of a large lotus medallion in a square area, the corners of which are occupied by *kirtti-mukhs*, and with a border on two sides of floral, lozenge, and disc like figures.

Alk 11 —A female figure in relief, considerably weathered, and wanting the feet. It is cut in bold relief, and was doubtless represented standing on a bracket. She appears in the act of dressing her great chignon. The figure measures about $30' 50$, and it is from the outer wall of the mandap.

Alk 12 —A cast from an angle of the building, $14' 50 \times 7'$, and with a part at right angles, $5'$ long. It consists of a much worn arabesque or "running design on the sixth band, the 'Sowantlee' of the modern builders." The foregoing description is taken from the brief list that accompanied the casts, and in which it is stated that "the native names of the various mouldings were obtained from a committee of some of the best-informed Kutch stone carvers who are also builders of temples. A design of one of these was made to enable the Superintendent of the Ambernath Expedition to distinguish more readily the variations between the modern mouldings and those of more ancient buildings."

¹ Ind Ant Vol III Pl VII No 4.

The ears are distended with enormous discs, and there is a heavy beaded ornament round the neck with a loop passing below each breast. The figure is supposed to be Vishnuvite.

Alh. 6—A cast from the eleventh band of the south west angle of the mandap, $33'' \times 18''$. It consists of two human female figures nearly facing each other in the angle, and the two measuring about $29'$ in height. They are represented with flowing garments reaching to near the ankles, but so thin that they cling to their bodies, the complete outlines of which are visible through them. The ornaments are much the same as in the Orissa casts, consisting, as they do, chiefly of beaded strings, and the way in which the hair is worn by the figure to the left is the same as in the majority of the Orissa casts, with the exception of the sharply cut, highly curled fringe on the forehead, a fashion in vogue among some belles of the present time. The long plaited lock hanging down from the back of the head of the other figure has also its modern counterpart. The attitude of the figures is easy, and there is not the same exaggeration in the bending at the waist as in the Orissa sculptures.

On the walls of recess No 6

Alh. 7—A cast, $39'' \times 13'' 50$, consisting of a female figure standing on a bracket. The figure is $27'' 25$ in height, and it is apparently a counterpart of some of the Bhuvaneswar sculptures and represents a woman at her toilet painting her eyelids with surma with her right hand, and holding a mirror in her left. Her hair is done up as a great cushioned nimbus behind her head, over which the sculptor has added a foliated circle.

Alh. 8—A cast of a pedestal of a pillar of the south porch, $25'' \times 16''$. It consists of a series of mouldings in different

planes, the front of the central series being occupied by a rudely carved human male figure standing in a doorway

Ak 9—A part, $20^{\circ}25 \times 18^{\circ}$, of the shaft of a pilaster of the south porch illustrating the decorations employed. It consists of complicated floral devices on a large scale, with a band above of rosettes in a sunken band defined by a plain border, and it will be noticed that the beaded ornament is but rarely used in this temple so far as its ornamentation is illustrated by these casts

Ak 10—A cast of part of the ceiling¹ of one of the porchways, $30^{\circ} \times 20^{\circ}25$. It consists of a large lotus medallion in a square area, the corners of which are occupied by *kirtimukhs*, and with a border on two sides of floral, lozenge, and disc like figures

Ak 11—A female figure in relief, considerably weathered, and wanting the feet. It is cut in bold relief, and was doubtless represented standing on a bracket. She appears in the act of dressing her great chignon. The figure measures about $30^{\circ}50$, and it is from the outer wall of the mandap

Ak 12—A cast from an angle of the building, $14^{\circ}50 \times 7^{\circ}$, and with a part at right angles, 5° long. It consists of a much worn arabesque or "running design on the sixth band, the '*Sowaruttee*' of the modern builders." The foregoing description is taken from the brief list that accompanied the casts, and in which it is stated that "the native names of the various mouldings were obtained from a committee of some of the best informed Kutch stone carvers who are also builders of temples. A design of one of these was made to enable the Superintendent of the Ambernath Expedition to distinguish more readily the variations between the modern mouldings and those of more ancient buildings."

Ah 13—A portion, $27''50 \times 11''$, of a frieze of the sixth band or "*Jugulicuttee*," consisting of the fore parts of elephants alternating with human figures, the head and fore limbs of the elephants projecting boldly forwards. In this fragment one elephant is strangling a man and the other a lion. The intervening human figures are each kneeling on one knee playing some instrument, the heads and the necks of the elephants supporting the light architrave above. A pillar terminates one end.

Ah 14—Portion, $23'50 \times 5'30$, of a moulding, with a *kirttimukha*, from each side of the mouth of which issues a foliated device also springing upwards from the border of the moulding over the head. This cast is said to illustrate how the angles of the *Sowavuttee* are decorated.

Ah. 15—Another piece of a similar moulding but measuring $27''70 \times 7''50$.

Ah 16—Another and similar *kirttimukha*. It measures $7''50 \times 7''$.

Ah 17—A cast, $9'' \times 11''$. A male human figure, in relief, is standing behind three small animals that are represented placed one over the other, and the man appears as if he were rubbing the upper one with an instrument. The figure is peculiarly dressed, as the head-covering is a cowl with long ear flaps, and a coat reaches to the ankles and is open down the front of the breast. The feet rest on clogs. It is said to be from the seventh band, or '*jang*' of the pedestal of the temple.

Ah 18—Cast of a boss on the eighth band or '*loomba*'. It measures $15'75 \times 7'$, and is semi-cylindrical.

Ah 19—A cast, $57'25 \times 34''50$. It consists of a much modified chaitya window, $25''30$ in diameter, surrounded by a crescentic shaped border, the horns of the crescent nearly meeting below. The border is covered with broad

rings forming medallions, containing human figures seated on lotus pedestals, *fleur de lis*, and discs. A medallion much larger than the others occupies the centre of the crescent, those on each side of it diminishing in size. The centre of the window is occupied with a seated six armed figure of Kali, Mahakali or Durga, the consort of Siva, holding a *damru*, trident, sacrificial knife, a human head, a sacrificial cup, a basin, and probably a bell, the handle of which only remains. The human head is impaled, and the hand of the arm of Kali that is around the rod is held at her mouth. At her feet are two prostrate human figures, and a seated emaciated figure is on the left. Kali has long pendulous breasts, shrivelled belly and emaciated limbs. The inner margin of the window is ornamented with a double row of cone like pendants. On each side of the window externally, there is a richly foliated ornament combined at each angle with a mythical creature, a crocodile with an elephant's trunk. This is a cast of "the ornament at the springing of the ribs on the spire of the Vimāna," and it is stated in the list that the similar ornament "on the south face contains the representation of Mahadeo, and the one facing the east, two squares within the circle."

On the walls of recess No 7

Alt 20—A cast, 19" 25 × 5" 25, portion of a curious moulding, probably part of what was once a large frieze consisting of human figures, the upper portions of which alone remain, and even in these the tops of the heads have been cut away. The stone may therefore have belonged to some other building. The figures consist of two men and two women, one of the latter holding some object over the head of one of the men, who is bearded, while the other woman is pulling away a man's hands from off her breast.

This cast was taken from "part of the ornament at the top of the shaft which supports the springing of the ribs" on the spire of the Vimána. This sculpture was found embedded in chunam.

Ah 21—A cast, $21'' \times 12'' 25$, also said to be from a sculpture in the same locality as the last, similarly embedded in chunam, and in this cast we have an indication, in the central figures, of the probable nature of those in the last, viz, that they were love scenes. The two figures are here standing in a doorway, on either side of which are two pillars, external to which, on the left side, is a foliated device, and on the right a seated large human figure with the limbs tied by a cloth passed round the loins, above this is a foliated scroll.

Ah 22—A cast, $36'' \times 7'' 50$. Portion of a deep cornice described as "part of verandah of ninth band of pedestal, or base of temple called "*Keera*" by the modern builders."

Ah 23—A cast, $31'' \times 11''$. This cast is described as "pedestal" of niche containing 'Kartik' the god of war, and son of Mahadeo, representing decorations of the tenth band or "*maheeta*." The identification of the figure is doubtfully correct, as it is more probably intended for Siva. External to the little outwardly projected shrine in which the god is seated, there are a series of *malaras* holding up the cornice above them, and what has been an arabesque of some kind.

Ah 24—A cast, $55'' \times 15'' 50$, described as "top of niche of the same figure called 'pal' or 'pad' by the modern builders." The greater part is projected forwards into a different plane from the rest of the sculpture and each of its angles consists of the roof of a shrine held up by a seated, four-armed human figure, on either side of which is a *malara* with an upturned elephant's trunk, the inner two with foliated ornaments issuing from their mouths, and curving upwards to

a *kirtimukha*, from the open mouth of which depends a foliated design

Ah 25 —A cast, $37'' \times 10' 50$ This is described as the "capital of the east shaft"

Ah 26 —A cast, $34' \times 5' 75$, consisting of a line of *kirtimukhas* from the "fourth band of the temple known as 'Kirtimookh' or 'Grassbuttee'" The similarity that exists between these heads and those from Assam and other localities has been already pointed out, and Mr. Terry, who reported on the Amarnāth temple, also remarks that "It is probable that a careful study of the curious horned head ornament will ultimately assist in determining the age of runs wherein it is found"

Ah 27 —A cast, $22'' 20 \times 16''$, described as "verandah of pedestal"

Ah 28, —A cast, $24' 50 \times 10' 50$, having a female figure in bold relief standing on a bracelet, and measuring $28''$ in height It resembles the front figure of *Ah 6* It is stated that the sculpture from which this was taken was "supposed to have belonged to another temple the stone seems to be let in into the present one"

Ah 29 —A cast, $11' 50 \times 9' 75$, being the bust of a female figure with the hair cut into short curls over the forehead, and done up behind the head into a radiated disc, apparently composed of 35 large hair pins on which the hair seems to have been twisted It is stated in the list that this head had been let into the present building, and that it was "supposed to be the head of 'Bhanoba'"

Ah 30 —A cast, $25' 30 \times 7' 25$, described as the edge of the verandah of the west porch The ornament consists of rosettes and foliated lozenge shaped figures

Ah 31 —A cast, $18'' \times 17''$, described as "ornament on shaft of one of the pillars of the west porch" The upper ornament consists of a beaded cord with pendent bells.

Alk 32—A cast, 18"25 × 9"75. An ornament from one of the pilasters of the west porch

Alk 33—A cast, 23"×12', described as "an ornament on the architrave on the west porch". It consists of a series of square pillars with intervening recesses partially occupied by erect lozenge shaped leafy figures. Above this is a plain cornice or architrave, with a series of trisular eminences along it

Alk 34—A cast, 21 × 26, "part of cornice of mandap". It is curved forwards and the lower moulding consists of a line of lotus petals, with a line of lozenges and rosettes above it, and over this is the concave area divided into spaces, 14 75 high and 12' broad, by sharp narrow vertical ridges or ribs, expanding above and terminating in a pendent *fleur de lis*. Each space contains a lozenge-shaped device nearly as high and broad as itself, and made up of leaves and petals represented simply and conventionally. The ornament over the pendants is another line of lotus petals

Alk 35—A cast, 22 × 15. A scene consisting of four human figures, apparently three men, and it may be one woman, enclosed between the pillars. It represents the worship of an altar of some kind, either the linga, or a fire altar. The principal figure is seated on a lotus to the right, the other three figures are standing to the left.

On the walls of recess No 8

Ah 36 —A cast, 20' 50 × 5' 25, from the top band of the shaft of the west pilaster on the north corridor near the north entrance. It consists of a succession of pendent beaded cords, defining nearly circular spaces, in each of which is a human figure in a leaning, or seated position, generally playing some musical instrument. It is stated in the list that "this ornament and that on the corresponding pilaster in the south corridor are similar, in all the other pillars and pilasters it is filled by the 'Kirtimukh' except in the pilaster at the angle of the walls of the south doorway, when a running scroll takes its place."

Ah 37 —Two casts, a, 25" high by 19" in diameter, and b, 24" high by 19" 50 in diameter. They are described as consisting of 'two subjects in the upper part of the shaft of the north west centre'. Each consists of two tiers of pillared recesses containing human figures representing Hindu deities, chiefly Siva and Pārvatī, Ganesa and Vishnu or Garudā, with some other scenes, one of them obverse.

Ah 38 —A cast, 26" high by 21" in diameter, and similar to the last. It is described as a 'subject in upper part of shaft of south west corner'.

Ah 39 —A similar cast, 24" high by 19" in diameter, but containing a number of scenes besides figures of Siva and his consort. In one scene two figures are seated at a kind of camp table on which another figure is pouring water.

Ah 40 —A cast, 14" 50 × 13" 50. Vishnu, seated in a recess between two pillars with an attendant figure on each side. It is described as "from under the dome South architrave".

Ah 41 —A triangular cast, 16" 50 × 12" 50. A foliated ornament from part of the ceiling.

Ah 42 —A cast, 16" 25 × 9" 50. It is probably a portion of

a sculpture representing the verandah of a house, in which male and female figures occur between the pillars supporting the roof. The chief figures are a man and a woman, with an attendant on each side. The front of the verandah, which slopes downwards, is ornamented with lotus rosettes. The cast is said to be from a "piece of some former building representing figures and ornament built in upper storey."

Alh. 43.—A cast, 22" 25 × 10" 50. A medallion 9" in diameter, and half of another are represented on it, the latter containing two monkeys apparently fighting, and the former a man pulling asunder the jaws of a lion-headed human figure. It is also said to have the same history as the last.

Alh. 44.—A cast, 4" × 2" 75, described as a "Death's head, evidently from the 'Dand cast' of Mahadeo; either a worm or a snake is crawling out from the left eye."

Alh. 45—A cast, 28" × 15", described as a "bracket, an ornament supporting the upper or second verandah round the temple." The bracket is a human figure projected out from the wall, and the ornamentation consists of beaded circles enclosing triangular figures

Alh. 46.—A cast, 46" 50 × 3", the centre of the upper surface occupied by a rude seated figure. The ornaments below the cornice of bosses are decorated with lozenge-shaped foliated is described. Decora-

Al 49 —“ A cast, 10' high, of one half of the south east central pillar, from floor to architrave ”

Southern India

The following 10 terra cottas were made at the Madras School of Art, in 1868, and in the letter that accompanied them, they are said to be *fac similes* of reproductions of the ornaments on the sculptured antiquities of the Madras Presidency, taken in melted wax and dammer, or hard country resin

They are from the following localities, but the names of the temples from which the reproductions were taken are not mentioned

They were presented by the Government of India, May 1870

On the walls of recess No 9

Conjeeveram

Cm 1 —A terra cotta, measures 15' 75 × 14' Described as “parrots in a square slab in the Mundapam ” This ornament is quite unlike anything represented in any of the previous sculptures

Cm. 2 —A terra cotta in four pieces, 53' 75 × 7' 75, consisting of a running foliated scroll, with a branch given off at regular intervals, terminating in a kind of palmette end

Perur

Pr 1 —A terra cotta in two pieces, measuring 16' 50 × 9' 50 It consists of a foliated scroll terminating in a lotus flower at either end

Pr 2 —A terra-cotta in three pieces, 55' 50 × 6' 25, consisting of a foliated scroll, giving off a branch at regular intervals, and each forming a kind of medallion, the branch ending in three leaves or petals

cutted, and separated from one another by groups of pendent beaded cords, the ends of which are held in the mouths of the *kirtimukhas* which have moustaches and human incisors, and exactly resemble *Br 10* of the Bhuvaneswar casts, and are also miniatures of the large griffin's head from the Mundarim of the Vellore temple. A moulding, the fellow, almost, of this frieze, occurs on the second moulding from the ground on the Amarnath temple near Bombay, and the similarity between the two is remarkable considering the distance the two places are apart. Similar ornamental devices occur on the old Hindu temples of Gur (see *Sculptures Gr 3, 12 and 13*), on the upper portion of the shaft of the pillar at Yajapur, in the temple of Vārahā, at Chandeshvara,¹ on the shaft of the Rajmahal pillar in this gallery, and on a multitude of other sculptural remains scattered throughout India. The same device was also in vogue in Upper Burma when the Pagan temples were built, and it would appear from copper plates discovered at Tezpur, and apparently bearing the date of 1027 A D, that the Assam temples were built about the same time as the Amarnath temple which was founded in 1006 A D.

Presented by Captain Butcher, April 1873

Garhgāon

This place, the site of the earliest capital of the Ahom princes of Assam, is situated on the Dika river some distance to the south east of Sibsagar, the chief town of the District of the same name in Upper A. The Ahoms, people of

a brick wall, about two miles in circumference, but the whole town and its suburbs appear to have extended over many square miles of country. The ruins of gateways, built chiefly of masonry, are still to be seen within the fortified circumvallations which surrounded the town. It may be observed, that one of the gateways is composed principally of large blocks of stone, bearing marks of iron crampings, which evidently shew that they once belonged to far more ancient edifices. From this evidence alone, were there no other, it might safely be presumed, that long antecedent to the conquests of the Ahoms, the country had been possessed by a race of inhabitants far advanced in some of the arts of civilized life."

The Assam Tea Company, about the time the foregoing words were written by Robinson, had appeared as a factor in the history of Assam, and one of their first acts was to level the gateways and walls of the old place in order to obtain materials for building their factories, so that now but little remains of these once interesting ruins¹

Mr Forster,¹ writing in 1872, states that the stone gateway mentioned by Robinson, the guard house, and other brick buildings in the enclosed space at Garhgaon had all disappeared.

The following stone was dug up at Garhgaon

Gr 1—A slab, 30 × 13 75 × 2, on the upper surface of which is a raised area 20 50 square. This raised portion has a border of rosettes 1 25 in breadth, between two plain lines, and 1 75 internal to this there is another area 11 50 square, with a plain raised border 0 10 in thickness, but not continued directly all round, for it is bent in acutely at either side, and doubled on itself for a short way, thus leaving a triangular space at each corner, and which is filled up by a clawed and crested mythical animal. This square is occupied in its middle by a large eight-petaled rosette, the tip

¹ Journ. As. Soc. Eng., Vol. XLI Pt. 1 pp 30—41 Pl VII.

cuted, and separated from one another by groups of pendent beaded cords, the ends of which are held in the mouths of the *Kirtimukhas* which have moustaches and human incisors, and exactly resemble *Br 10* of the Bhuvaneswar cists and are also miniatures of the large griffin's head from the Mundrapin of the Vellore temple. A moulding, the fellow, almost, of this frieze, occurs on the second moulding from the ground on the Amarnath temple near Bombay, and the similarity between the two is remarkable considering the distance the two places are apart. Similar ornamental devices occur on the old Hindu temples of Gaur (*see Sculptures Gr 3, 12 and 13*), on the upper portion of the shaft of the pillar at Rajapur, in the temple of Varaha, at Chandeshwara,¹ on the shaft of the Rajmahal pillar in this gallery, and on a multitude of other sculptural remains scattered throughout India. The same device was also in vogue in Upper Burma when the Pagan temples were built, and it would appear from copper plates discovered at Lepzur, and apparently bearing the date of 1027 A D, that the Assam temples were built about the same time as the Amarnath temple which was founded in 1006 A D.

Presented by Captain Butcher April 1878

Garhgaon

This place the site of the earliest capital of the Ahom princes of Assam is situated on the Dihra river some distance to the south east of Sibsagar, the chief town of the District of the same name in Upper Assam. The Ahoms were a people of eastern origin and probably Shans.

Robinson² writing in 1841, describes the ruins of Garhgaon as follows — "The royal palace at Ghergaon was surrounded by

¹ Phcar Proc As Soc Beng 1872 Pl I—XI p 31. Mitra Orissa Vol I p 44.

² Descriptive Account of Assam p 318. Conf Blochmann Journ As Soc Beng Vol XLI Pl I p 83 foot note* p 70.

a brick wall, about two miles in circumference, but the whole town and its suburbs appear to have extended over many square miles of country. The ruins of gateways, built chiefly of masonry, are still to be seen within the fortified circumvallations which surrounded the town. It may be observed, that one of the gateways is composed principally of large blocks of stone, bearing marks of iron crampings, which evidently shew that they once belonged to far more ancient edifices. From this evidence alone, were there no other, it might safely be presumed, that long antecedent to the conquests of the Ahoms, the country had been possessed by a race of inhabitants far advanced in some of the arts of civilized life."

The Assam Tea Company, about the time the foregoing words were written by Robinson, had appeared as a factor in the history of Assam, and one of their first acts was to level the gateways and walls of the old place in order to obtain materials for building their factories, so that now but little remains of these once interesting ruins!

Mr Forster,¹ writing in 1872, states that the stone gateway mentioned by Robinson, the guard house, and other brick buildings in the enclosed space at Garhgāon had all disappeared.

The following stone was dug up at Garhgāon

Gr 1—A slab, 30 × 13 75 × 2, on the upper surface of which is a raised area 20 50 square. This raised portion has a border of rosettes 1 25 in breadth, between two plain lines, and 1 75 internal to this there is another area 11" 50 square, with a plain raised border 0 10 in thickness, but not continued directly all round, for it is bent in acutely at either side, and doubled on itself for a short way, thus leaving a triangular space at each corner, and which is filled up by a clawed and crested mythical animal. This square is occupied in its middle by a large eight-petaled rosette, the tip

¹ Journ As Soc. Dec. Vol. XXI Pl. I pp 32-33 Pl. VII.

of a petal pointing to each corner and to the recess produced by the folding of the border on itself. The rosette itself has two large triangles on it, one lying over the other, the apex of the one at the base of the other, both being enclosed in a circle. External to the circle are two curved bodies resembling the Egyptian *feathers of truth* placed back to back. Designs similar to these are found on the Pagoda at Madura.

Dug up at Garhgion, and presented to the Asiatic Society of Bengal by the Assam Tea Company, 7th July 1841.

Miscellaneous sculpture¹

In recess No 5

Ms 1 — A seated lion, 15' 30" × 15' × 7'

Ms 2 — A sculpture measuring 26' × 11' 50" × 7' 50", carved in front and on one side. On the former a human female figure is represented standing between two rounded pilasters in a doorway, the pillars having square capitals, each side of the capital being a panel with a lozenge shaped body divided into four triangles. The capitals are connected together by scroll work over the peaked coronet, and the figure has the ornaments of the usual kind, but holds in its left hand a *chakra* or discus, and in its right a scroll. The other female figure is in a narrow recess with only one pilaster.

Ms 3 — An architectural ornament, 16' 50" × 6' × 5", consisting of truncated *sarlula* herds, or *kirttimukhas*, with intervening beaded strings cut short.

Ms 4 — A fragment, 14' × 15', of a *sardula* the head turned backwards, and seizing a small human female seated on its back.

¹ The Brahmanical sculptures in this and the following four recesses have been classed as Miscellaneous because it has not been possible to trace where they were obtained the specimens not having been originally catalogued and labelled by the Asiatic Society as they were presented to it.

Ms 5—A slab, 38" 50 × 8" × 19" On one side of the broadest aspects of this stone, are two perfect cup shaped, circular hollows, the largest measuring 10" 25 in diameter, and 3 75 in depth, and the next 6" 75 in diameter and 3" 75 in depth, and there is the portion of another adjoining the larger one, and of like dimensions. The two perfect hollows, which are not very regular in form, but still distinct cups, are enclosed on three sides by a moulding, but on the remaining side, a small groove runs outwards from near the smaller cup shaped hollow. On the opposite face, the middle of the stone is occupied with an arched recess, 11 high, in which there is an erect male figure with the head dress forming a line of five peaks from ear to ear, the ear rings being very large. The hands are held folded across the chest, and a *dupatta* is thrown across each shoulder. The recess is in a panel that breaks up a line of moulding along this edge of the stone.

Ms 6—A fragment, 16 50 × 14" × 6" 25, being the upper portion of a relief representing Siva and Parvati.

Ms 7—A human head, 7" from chin to vertex, the stone is much weathered. The head dress is peculiar, as it is evidently a tight fitting, somewhat peaked skull cap.

Ms 8—A human head, 4" 50, from chin to vertex. It is much injured, but it resembles the mythical elephant and lion heads in having long horns and a central ridge.

Ms 9—A fragment, 8" × 5" 75 × 4", of a man on horseback, probably the tenth Avatār of Vishnu. The saddle has a high pommel and is over an elaborate saddle-cloth, and the gear is much the same as in the Kanauj sculpture. There is an ornament of some kind round the horse's neck. No stirrups are represented, unfortunately the upper part of the rider is lost.

Ms 10—A fragment, 31" × 6" × 5", elaborately carved, and

consisting of three erect male human figures one over the other, the lowest figure being twice as large as the two above it. There is also a female figure on its right hand, on one face of the stone, and, on the other hand, one half of another figure. It is therefore probable that this is only the external portion of a slab containing some larger figure. The central lowest figure is standing in an easy attitude under a scroll-like ornament, the centre of which is a *kurttimukha*, whereas the two figures above are in each case standing between a couple of pillars, on either side of which, externally, is a lion rampant on a couchant elephant. The roof of the doorway is a triple roof, with floral scrolls between the two upper roofs. External to these, and in a plane behind them, is a vertical narrow line of small dancing figures, some playing musical instruments.

Ms 11—A lion, 12 × 11 75 × 4 75, but wanting its head. It is resting with its fore paws on a very small, badly carved representation of a bull.

Ms 12—Another, about the same size and imperfect, with a very rude representation of a bull between its fore legs.

Ms 13—Another smaller fragment, 8' × 6 × 1 75, evidently of a lion.

Ms 14—A representation of a mud turtle (*Trionychidæ*) measuring 13 25 long and about 11 broad. The head is either broken off, or the figure has been carved with it retracted. Anteriorly and posteriorly there are two nearly perfect discs carved in feeble relief, and ornamented with foliated designs, the idea probably suggested by the ocelli that distinguish the young of some species of *Trionyx*.

Ms 15—An imperfect figure, very much weathered, 24 × 9 50 × 3 50 × 9 50, and in relief on a slab.

Ms 16—A small slab, 9' 75 × 8 × 4' 50, probably a fragment of a larger sculpture. It is rather roughly carved, and

represents a Langur monkey, *Simnopithecus entellus*, seated on its haunches, a series of small animals being in front of it

Ms 17—A portion, $23'50 \times 11'50 \times 4'25$, of a slab having a figure of a lion in relief. The figure is imperfect and much weathered

Ms 18—A fragment, $23'50 \times 11'50 \times 4'50$, of a large figure consisting of two of the arms of one side, one of them resting on the head of a small female figure, and the other holding a fruit and the bud of a lotus

In recess No 6

Ms 1—A figure in relief on a slab, the latter being $20'50 \times 10'70 \times 3'$. From the long, pendulous breasts, it is evidently a female figure. Its garland contains human heads, and as one hand holds a human head by the hair, and a human being is impaled on a trident, it is intended for Kālī, the consort of Śiva. She also holds in one left hand the rope with which she strangles her victims. In one right hand is a sword, and with another she raises a sacrificial cup to her mouth. Her belly is shrivelled and empty, underneath her lies a human figure, and a wolf or jackal is at her side

Ms 2—A slab, $21 \times 16'50 \times 4'50$, with a figure of Lakṣmī in bold relief, with four arms. She is represented seated on the shoulders of a figure, probably intended for Garuḍa, the half man and half bird, on which Viṣṇu rides. Her left leg is drawn up in front of her, cross-wise, her right foot resting on the right thigh of Garuḍa as on a footstool, with the right hand of Garuḍa below her heel supporting it. The sculpture to the left of Garuḍa is imperfect. On each side of Lakṣmī, there is a small attendant male figure, waving a chauri, and having a lozenge-shaped mark on the centre of the chest, and with a high head dress of three tiers

terminating in a knob. In her upper right hand she holds the *gada* surmounted by a small figure of Buddha, with a seven headed snake canopy, while her lower right hand, with the palm turned forwards, rests on her right leg, and shows in the centre of the palm the lotus symbol, and the rosary round the fingers. In her upper left hand she holds the *chakra*, over which there is also a figure of Buddha, canopied by a five headed snake, and in her lower left hand she holds the *sankha*. A glory is behind her head. External to the *chakra* and *gada* there is a celestial figure holding a lotus.

Lakshmi is the *sakti* of Vishnu. The worship of the female principle, as distinct from the divinity, appears to have originated in the literal interpretation of the metaphorical language of the *Vedas*, in which the *will* or *purpose* to create the universe is represented as originating from the creator, and co-existent with him as his bride, and part of himself. Thus, in the *Rig Veda* it is said "That divine spirit breathed without asslation, single with (*Stradhā*) her who is sustained within him, other than him nothing existed. First, desire was formed in his mind, and that became the original productive seed," and the *Samra Veda*, speaking of the divine cause of creation, says, "He felt not delight, being alone. He wished another, and instantly became such. He caused his own self to fall in twain, and thus became husband and wife. He approached her, and thus were human beings produced." In these passages it is not unlikely that reference is made to the primitive tradition of the origin of mankind, but there is also a figurative representation of the first indication of *wish* or *will* in the Supreme Being. Being devoid of all qualities whatever, he was alone, until he permitted the wish to be multiplied, to be generated within himself. This wish being put into action, it is said, became united with its parent, and then created beings were produced."

“ Another set of notions of some antiquity which contributed to form the character of the *śakti*, whether general or particular, were derived from the *Sāṅkhya* philosophy. In this system Nature, *Prakṛiti*, or *Mūla Prakṛiti*, is defined to be of eternal existence and independent origin, distinct from the supreme spirit, productive though no production, and the plastic origin of all things, including even the gods. Hence *Prakṛiti* has come to be regarded as the mother of gods and men, whilst as one with matter, the source of error, it is again identified with *Māyā* or delusion, and as co-existent with the supreme as his *śakti*, his personified energy, or his bride.”¹

Lakshmī sprang from the ocean when churned by the good and evil beings for the *amṛita*, or immortal beverage. She is thus the equivalent of Aphrodite, the sea-born queen of love. She is sometimes called fickle, as she is also the goddess of Fortune. In all the Avatārās of Vishnu she appears as his wife, and under her own name of Lakshmī, except in the Avatārā of Rāma, in which she was incarnated in the person of the adopted daughter of Rāma Janaka, and became Sītā, the faithful spouse of her heroic lord, and in the Avatārā of Kṛishna, in which she was Rukmiṇī, the beloved of that amorous deity.

Ms. 3.—A slab, 49"·50 × 25"·50 × 10"·50, with a figure of Pārvati in bold relief, and measuring 3' high, with a small attendant female figure on each side, measuring 1' high. The pedestal on which she stands is 9"·50 high, with lotus leaves in the middle, below which is a chaste scroll-like ornament, somewhat resembling a series of palmette medallions in circles, and near the right side of the pedestal there is a lion-like figure. The figure has had four arms, but three are broken off. The left upper hand held the Khatwāṅga or club, behind which is a lotus. The head-dress is elaborately

¹ H. H. Wilson, Vol 1, pp 241—243

ornamented, high and tapering, and bound round the forehead with a coronet of four beaded cords. The figure itself stands free, except at the head, thighs and shoulders. The ornaments are of the usual kind. The background forms a kind of arch, in front of which stands the figure. The arch culminates, as is generally the case, in the head of a horned *sūrdūta*, on either side of which is a small chubby dwarf, with an arch of large curls on its head, probably a Nāga, and external to this, on a circular disc on either side is a *vidyadhara* and an *asparas* of the conventional kind.

Ms 4—A slab, 15" × 8 × 2 80, very roughly carved, and representing an erect female figure in relief, in front of an arched frame, standing on a lion, with two small figures in adoration on each side below.

Ms 5—A slab, 14' 75 × 7' 25 × 2' 50, representing the third, or boar Avatāra or incarnation of Vishnu, called *Vṛahā, viz*, a human figure with a boar's head wearing a kind of coronet, and having disc like ear rings, a lotus flower occurring above the head. The figure is represented with its left foot raised on an eminence in front, and holding up a small seated female figure on one of its left elbows, this arm being steadied by one right hand, the other left hand resting on the left knee and holding a *sankha* or conch, while the second right hand holds a *chakra*. In the generality of representations of the Avatāra, the tusk of the boar carries a crescent containing in its concavity an epitome of the earth, which had been immersed in the ocean as a punishment for its iniquities. One account of this Avatāra is, that the Ditya Hiranyāksha, or the golden eyed, passed a long life in practising religious austerities in honour of Brahma, and was requited by the appearance of the deity with a promise of granting any boon he should ask. He asked that he might become an invader of the earth, and he was granted it.

by noxious animals which he enumerated, but omitted the hog. The ambitious Dairya, after obtaining his wishes, became excessively wicked, and presumptuous to such a degree as to seize on the earth, and carry it with him into the depths of the ocean. The interposition of the preserving power of the deity now became necessary, and Vishnu, assuming the form of a boar, a symbol of strength, dived into the abyss, and after a dreadful contest of a thousand years slew the wicked monster and restored the earth, on the point of his tusks. Another legend is that Vishnu emanated from Brahma's nostrils in the shape of a pig and grew naturally to a boar.

Ms 6 —A slab, 28 50 × 14" × 5" 20, Siva and Parvati, in the usual attitude, but the phallic character of Siva is indicated in this sculpture, and if reference be made to the Kosam sculpture, *Km 1*, the god will be seen to have the same character, recalling the phallic figures of Khem Ammon in the temple at Karnak.

Ms 7 —A slab, 25 × 10 25 × 2 75, representing Sūrya, the Sun.

Ms 8 —A slab, 38 50 × 17 50 × 6" broad, elaborately carved, the centre being occupied by an erect figure of Sūrya, 25 high, feebly curved out round the sides of the body from the axilla to the feet.

Ms 9 —A slab, 49" × 21" × 11 25, bearing in strong relief, the figure of Kārttikeya, the god of war and the planet Mars, measuring 34. He is also known as Skanda, but the name Kārttikeya is that by which he is best known, and he received it from having been fostered by the Pleiades, *Kṛttikā*, and hence he has six heads. His wife or *sakti*, is Kumārī or Sūnā. He has four arms, but unfortunately the two right arms are broken off at the elbow, and only one left hand remains. His peacock, *Paravān*, is at his right side, and on his left hand is Kumārī holding up with her right

hand a lotus pedestal on which stands a jungle cock on which the other left hand of Kārttikeya rests. He is, however, generally represented as riding on *Pararani*, holding a bow in one hand and an arrow in the other. The head dress is high, and curls forwards over the centre of the head which is encircled by an elaborate crown. The ornaments and pedestal are much the same as in other figures of the god. There is a small erect human figure on the front of the pedestal, resting on a club, and over the head of the god there is the usual *kirtimukha*, with a *gandharva* on each side, and external to these a *vidyadhara* holding a garland.

Ms 10 —A fragment, $18'' \times 7'' 75 \times 4'' 25$. It has probably formed part of a frieze, but it is much defaced. One recess however remains, and in it is a badly carved erect figure of a yogi with a huge head of hair. The pillars are Indo-Persian.¹

Ms 11 —A fragment, $12'' \times 4'' 50 \times 5'' 50$, consisting of the hand of a deity holding a rosary, and resting on the head of a small male figure.

Ms 12 —A small slab, $9'' 50 \times 6'' 50 \times 2'' 75$, having Śiva and Pārvatī sculptured on it in relief, the foot of Śiva on his bull Nandi, and the foot of Pārvatī on her lion.

Ms 13 —A figure of Surya $16''$ high, and wanting the arms and legs. He wears a necklace of beads, and another of tigers' claws similar to the necklace in *Ms 8*.

Ms 14 —A much injured sculpture measuring $54'' \times 31'' 75 \times 10''$. The head of Viṣṇu, the principal figure, has

¹ In the Jain Temple of Rai Bodhi Dass Bahadur Calcutta may be seen some beautiful examples of recent Indo-Persian pillars from Benares where they were carved to order. In the same temple there are rude Indo-Corinthian capitals of other pillars and, like those from Gandhara human figures are introduced among the foliage. The owner who showed me round, when I expressed my astonishment at these capitals stated that it is as tho' they for them was his Shasters!

been lost, also one of the two arms on the right side. There are two attendant human female figures, one playing a vina, and the other holding a chauri and a lotus.

Ms. 15—A slab, 26" × 12" × 5", with a four-armed female figure in bold relief, seated on a crouching lion, the left leg drawn up cross wise, and the other resting on the ground. The goddess has four arms, and, in her upper right hand, she carries an object like a club, and in the other right hand a small bowl. Her upper left hand holds a small human figure head downwards, and in her other left hand is a long object resembling a chauri, the handle resting on her left knee, while the upper part carries a human skull. Behind, and above her head, is a lotus medallion forming a nimbus, and the border of which is a foliated scroll. There is a short inscription on the pedestal. The hair-dressing is peculiar: around the forehead are a few short spiral curls, the hair from this is brushed backwards, and, behind, it forms a broad circle rising above the head, as in *Al. 7* of the Amarnāth casts. In the centre of the arch is a large bunch of Aśoka flowers. This sculpture represents one of the fierce aspects of Devī, the great goddess, the wife or *sāktī* of Śiva.

Ms. 16—A slab, 19" × 11" × 4", having a human female figure seated in bold relief on a peacock throne, the tail of the peacock being expanded behind the figure, and represented on the flat slab. The left leg is drawn up in the usual way, while the other rests on a bracket footstool on the ground. She has two arms, in the left she holds a spear, and the right hand, which is in front of the right knee, has a rounded object in it. The hair is done up in a great fold on the top of the head, tied in below, and encircled with a rich fillet. Long ringlets hang down on the shoulders, and in the ears there are large discs. External to the head there is a lozenge shaped ornament in relief with

scroll devices This sculpture represents Kaumāri, the *sakti* of Kārttikeya, the god of war

In recess No 7

Ms 1—A slab, 13' × 9' × 3', containing three human seated female figures in bold relief, the figure to the right being Kaumāri, the *sakti* of Kārttikeya, the next being Durga, and the third Brāhmaṇī The first is seated on a peacock, the second on a bull, and the third on a lotus throne, supported apparently by a bird on either side, which may be intended to represent a swan The first figure has two, and the others four arms each, the last figure bearing three visible faces

Ms 2—A frame of stone, 13' × 10' × 2' 75, containing within it a dancing female figure, holding in her left hand an inverted guitar, and in her right hand a flat object, on which rests a large oval body The figure is sculptured the same on both sides The proportions are badly executed, the body being out of all proportion to the legs

Ms 3—A portion of a statue, measuring 26' × 14' 50 × 6' 50. The base is a narrow, oval, lotus throne on which a short squat figure with curly hair is seated, with a human figure astride his shoulders, probably Viṣṇu, but the mounted figure is imperfect above the waist Two of the arms rest on the thighs, the right hand holds a lotus bud, and the other some object which cannot be made out

Ms 4—A slab, 48' × 22' × 6' 50 The principal figure in relief is 32" high, and is represented with four arms and throwing up his left leg high in the air in front of him, his foot being opposite to his chin, and supporting on his toes a small figure of Brāhma seated on a lotus throne In his upper left hand is the *saṅkha*, on the palm of the next is the lotus symbol while in his lower right hand he carries his

mace, and in the right upward hand the *chakra*. The head is thrown back, and the face looks upwards. The ornaments of this figure are of the ordinary character. In the right hand corner of the pedestal on which the figure stands, a scene is represented in which there is a small seated regal male figure, in front of whom is a dwarf, carrying an umbrella over his left shoulder, and holding the hand of the king with his other hand, while an attendant stands at the side of the king holding his betel box. The scene is to illustrate Vishnu outwitting Bali. The slab itself is covered with ornaments and figures in relief of the ordinary kind.

Bali was a good and virtuous Daitya king, the Daityas being a race of demons and giants who warred against the gods and interfered with sacrifices. "Bali, through his devotion and penance, defeated Indra, humbled the gods, and extended his authority over the three worlds. The gods appealed to Vishnu for protection, and he became manifest in his Dwarf Avatara for the purpose of restraining Bali. This dwarf craved from Bali the boon of three steps of the ground, and having obtained it he stepped over heaven and earth in two strides, but then, out of respect to Bali's kindness, and his grandson Prahlāda's virtues, he stopped short and left to him Pātāla, the infernal regions. Bali is also called Mahā-bali, and his capital was Mahā-bali-pura. The germ of the legend of the three steps is found in the Rig veda, where Vishnu is represented as taking three steps over earth, heaven, and the lower regions, typifying perhaps the rising, culmination and setting of the sun"¹

Ms. 5—A slab, 28" × 15" × 4" 50, elaborately carved in the usual way, and bearing an erect figure of Vishnu, with two additional miniature male figures external to, and behind the female figures. In this statue the *chakra* is held in

¹ Dowson *Op. cit.*, p. 42

the upper left hand, and the mace in the upper right hand, the lower left hand having the lotus sign on the palm. The second left hand is broken off.

Ms 6—A slab, $27'' \times 11'' \times 3' 50$, resembling the last, and also of Vishnu. It has a short inscription in old Gupta characters.

Ms 7—A slab, $25'' \times 12' \times 3' 75$, like the preceding sculpture, but not inscribed.

Ms 8—A fragment, $12'' \times 7' 50 \times 4' 25$ of a goddess with two arms seated on an elephant and holding some object in each hand, but the sculpture is too much weathered to determine what they are. It appears to be Indram, the voluptuous wife of Indra, the god of the firmament and personified atmosphere.

Ms 9—A linga on a cubical base measuring $5' 50$, and the linga itself $8' 50$ in height and $5' 75$ in diameter.

Ms 10—A slab, $22' 50 \times 10' 25 \times 3''$, representing Pārvati, with an attendant figure of Ganesa, lord of the Ganas, a troop of inferior deities attendant on Siva and Pārvati, with another attendant figure.

Ms 11—Half of a slab, $23' 75 \times 8' \times 3''$, representing Vishnu.

Ms 12—A slab, $55' \times 25'' \times 9''$, with Vishnu in bold relief, and carved free of the slab round the greater part of the outlines of the body, as in the majority of those sculptures. The chakra or wheel, is held in the upper right hand and the Gada or club in the left upper hand.

Ms 13—A very perfect slab, $49'' \times 11'' \times 6' 25$, representing Vishnu in relief, and with the conch in the lower left hand.

Ms 14—A fragment, $9' 50 \times 9' 50 \times 3''$, having in relief the limbs of two seated figures of Siva and Pārvati, as the pedestal bears in relief a bull and a lion.

Ms 15 —A sculpture, 46" × 22" × 7" 50, with two female and two male attendant figures, and representing Vishnu in full relief, the various Avatārs of the god being represented round the slab behind the figure. Beginning on the left side from below upwards, the following Avatārs are met with and in the following order, viz, 1st, the Matsya, or Fish Incarnation, 2nd, the Kurma or Tortoise, 3rd, the Vāṇa or Boar, 4th, the Nara Simha or Nṛi simha, or Man Lion, 5th, Vāmana, or the Dwarf, 6th, Parisa rāma, or Ram with the axe, 7th, Rāma or Rāma chandīa, 8th, Krishna, the black or dark coloured, 9th, Buddha, and 10th, Kalki or Kallin, the white horse.

By *Avatara* is meant the "descent" of a deity, but especially of Vishnu "undertaken reasonably enough for preserving the world when in pressing emergencies, especially when in danger of ruin from some undue acquisition of power on the part of evil demons"¹ The following is Professor Dowson's² account of these Avatars —

"Matsya, 'The fish.'—This is an appropriation to Vishnu of the ancient legend of the fish and the deluge, as related in the Śatapatha Brāhmaṇa * * * * The details of this Avatāra vary slightly in different Purāṇas. The object of the incarnation was to save Vivasvata, the seventh Manu, and progenitor of the human race, from destruction by a deluge. A small fish came into the hands of Manu, and besought his protection. He carefully guarded it, and it grew rapidly till nothing but the ocean could contain it. Manu then recognized its divinity and worshipped the deity Vishnu thus incarnate. The god apprised Manu of the approaching cataclysm, and bade him prepare for it. When it came, Manu embarked in a ship with the Rishis and with the seeds of all existing things.

¹ Monier Williams Hinduism p 103

² Class Dict of Hindu Mythology pp 35 39

Vishnu then appeared as the fish with a most stupendous horn. The ship was bound to this horn with the great serpent as with a rope, and was secured in safety until the waters had subsided. The Bhāgavat Purāṇa introduces a new feature. In one of the nights of Brahmā, and during his repose, the earth and the other worlds were submerged in the ocean. Then the demon Hayagrīva drew near and carried off the Veda which had issued from Brahmā's mouth. To recover the Veda thus lost, Vishnu assumed the form of a fish and saved Manu as above related. But this Purāṇa adds, that the fish instructed Manu and the Rishis in "the true doctrine of the soul of the eternal Brahmā," and when Brahmā awoke at the end of this dissolution of the universe, Vishnu slew Hayagrīva, and restored the Veda to Brahmā.

"KŪRMA, 'The tortoise'—The germ of this Avatāra is found in the Śatapatha Brāhmaṇa, * * * * In its later and developed form, Vishnu appeared in the form of a tortoise in the Satya-yuga, or first age, to recover some things of value which had been lost in the deluge. In the form of a tortoise he placed himself at the bottom of the sea of milk, and made his back the base or pivot of the mountain Mandara. The gods and demons twisted the great serpent Vāsuki round the mountain, and, dividing into two parties, each took an end of the snake as a rope, and thus churned the sea until they recovered the desired objects. These were—(1) Amrita, the water of life, (2) Dhānwantari, the physician of the gods and bearer of the cup of Amrita, (3) Lakshmi, goddess of fortune and beauty, and consort of Vishnu, (4) Sura, goddess of wine, (5) Chandra, the moon, (6) Rāmbhā, a nymph, and pattern of a lovely and amiable woman, (7) Uchchaisravas, a wonderful and model horse, (8) Kaustubha, a celebrated jewel, (9) Pārijāta, a celestial tree, (10) Surabhi, the cow of plenty, (11) Airāvata, a wonderful model elephant,

(12) Sankha, a shell, the conch of victory, (13) Dhanus, a famous bow, and (14) Vishā, poison

“VARAHA, ‘The boar’—The old legend of the Brahmanas concerning the boar which raised the earth from the waters has been appropriated to Vishnu. A demon named Hīranyāksha had dragged the earth to the bottom of the sea,” as already narrated, and “To recover it, Vishnu assumed the form of a boar, and after a contest of a thousand years he slew the demon and raised up the earth.”

“NARA-SINHA, OR NRI-SINHA, ‘The man-lion’—Vishnu assumed this form to deliver the world from the tyranny of Hīranyākṣipu, a demon who by the favour of Brahma had become invulnerable, and was secure from gods, men and animals. This demon’s son, named Prahlaḍa, worshipped Vishnu, which so incensed his father that he tried to kill him, but his efforts were all in vain. Contending with his son as to the omnipotence and omnipresence of Vishnu, Hīranyākṣipu demanded to know if Vishnu was present in a stone pillar of the hall and struck it violently. To avenge Prahlaḍa, and to vindicate his own offended majesty, Vishnu came forth from the pillar as the Nara sinha, half-man and half-lion, and tore the arrogant Daitya king to pieces.

“Thee four incarnations are supposed to have appeared in the Satya yuga or first age of the world.

“VAMANA, ‘The dwarf’—The origin of this incarnation is the three stūdes of Vishnu,’ spoken of in the Rīg-Veda, and already described under *Ms 4*.

“The first five incarnations are thus purely mythological, in the next three we have the heroic element, and in the ninth the religious.

“PARASU-RAMA, ‘Rama with the axe’—Born in the Treta or second age, as son of the Brāhman Jamadagni, to deliver the Bṛāhmanas from the arrogant dominion of the Kshatriyas

'RĀMA or RĀMA CHANDRA, 'The moon like, or gentle Ramā,' the hero of the Ramāyaṇa —He was the son of Dīśa-rāthī, King of Ajodhya, of the Solar race, and was born in the Tīta yuga, or second age, for the purpose of destroying the demon Rāvana

"KRISHNA, 'The black or dark coloured'—This is the most popular of all the later deities, and has obtained such pre-eminence that his votaries look upon him not simply as an incarnation, but as a perfect manifestation of Vishnu. When Krishna is thus exalted to the full godhead, his elder brother, Balā-rama, takes his place as the eighth Avatara

"BUDDHA —The great success of Buddha as a religious teacher seems to have induced the Brahmans to adopt him as their own, rather than to recognise him as an adversary. So Vishnu is said to have appeared as Buddha to encourage demons and wicked men to despise the Vedas, reject caste, and deny the existence of the gods, and thus to effect their own destruction

"KALKI or KALKIN, 'The white horse'—This incarnation of Vishnu is to appear at the end of the Kali or Iron age, seated on a white horse with a drawn sword blazing like a comet for the final destruction of the wicked, the renovation of creation, and the restoration of purity

"The above are the usually recognised Avatares, but the number is sometimes extended, and the Bhāgavata Purāṇa, which is the most fervid of all the Purāṇas in its glorification of Vishnu, enumerates twenty two incarnations —(1) Puru-sha, the male, the progenitor, (2) Varāha, the boar, (3) Narada, the great sage, (4) Nara, and Nārāyaṇa (5) Kapila, the green sage, (6) Dattātreya, a sage, (7) Iajna, sacrifice, (8) Rishabhā, a righteous king, father of Bhārata, (9) Prithu, a king, (10) Matsya, the fish, (11) Kurma, the tortoise, (12) and (13) Dhanwantari, the physician of the gods, (14) Nara sinha, the man lion, (15) Vamana, the dwarf, (16)

Parasurāma, (17) Vedā-Vyāsa, (18) Rāmā, (19) Balaramā, (20) Kṛṣṇā, (21) Buddhā, (22) Kalkī. But after this it adds—'The incarnations of Viṣṇu are innumerable like the rivulets flowing from an inexhaustible lake. Rishis, Manus, gods, sons of Manus, Prajāpatīs, are all portions of him.'

Ms 16—A fragment, 7" × 6" × 2" 75, being the greater portion of a lion like figure, but without the head.

Ms 17—A fragment of a rampant animal, very rudely carved, measuring 9" 50 long, and probably intended to represent a lion.

Ms 18—A curious erect male figure, with a halo behind the head, the sculpture measuring 16" 25 × 9" 50 × 3". The upper part of the figure is wholly carved out but the back is flat, while the remaining portion is in relief. It has four arms, one hand of each side rests on the head of a kneeling human figure, a woman on the right hand of the figure, and a man on the left. The object that has been in the other right hand has been broken off, but that in the other left hand resembles a vase. On the head there is a flat topped square hat, ornamented at intervals with large gems, and in the ears are enormous ear rings. A heavy torque is around the neck, and there are also armlets.

Ms 19—A portion of a large sculpture, as is shown by the human foot that occurs on it. The fragment is doubtless part of the pedestal on which the figure stood. The foot has anklets, and rests on a cushion, and to its right, on the pedestal, is a decorated couchant bull, eating out of a vessel between its fore limbs, and which is filled with some round objects. To the right of this is a small figure of Gaṇeśa on a small lotus pedestal, and leaning on the bull. External to this, and on a different plane further back, is a portion of a larger male erect figure, holding some object in front of him in his right hand, and grasping the handle of some weapon

in his left. On the front of the pedestal there is an obscene group. The sculpture was doubtless either Parvati alone, or a Siva and Parvati, and it is in the figure of this deity and his *sakti* that these indications of phallic worship are pronounced.

Ms 20 —A fragment, $22'' \times 9'' 75 \times 3' 75$. It has probably formed part of the ornamentation of a door jamb. On its face there is carved in relief an erect figure, $17''$ high, which may be intended to represent Krishna. He stands in an easy attitude, his right arm is nearly a limbo, the body being bent to the same side, and the head held to the opposite side, and surrounded by a large nimbus. The hair is in long curls, and in an apical cone. His left arm is held upwards to the same shoulder.

Presented by Colonel L. R. Stacey

Ms 21 —The left shoulder and head of a male figure, with a high, broad, truncated head-dress, richly jewelled, with heavy ear rings and a massive torque. The hair is brushed back from the forehead under the head dress. The features are much weathered. It measures $12' 50 \times 6'' \times 7''$.

Ms 22 —A head with its head dress, $11'' \times 6' 75 \times 6''$. The eyes are represented open, but the nose and mouth are much injured. The hair is in small corkscrew ringlets along the margin of the forehead, and the head dress is somewhat of the shape of a *tall hat* but without a brim. It has an elaborate large oval ornament with a gem in the centre surrounded by rich foliated devices, while on each side there is a large foliated disc.

Ms 23 —A head, $5' 75$ high, with much arched eye brows and with the hair done up a huge knot behind, and as a kind of coronet in front and at the sides.

Ms 24 —A gargoyle, $18'' \times 11' 75 \times 8' 50$, of the prevalent elephantoid form.

In recess No 8

Ms 1—A fragment, 15" 25 × 8" × 5" 25, being a representation of an emaciated human figure, rudely carved.

Ms 2—An erect figure of Ganesa on one side of a slab, and Karttikeya on the other, the slab measuring 24" × 10" 25 × 6" 25. Ganesa has, under one of his right arms, a trisulak-like axe, while the other right arm is uplifted to his ear, holding, it may be, his rat, while the only left arm remaining rests in an easy position on his thigh. In the front there is a lotus flower. His left tusk is cut abruptly across, an accident that happened to him in his fight with Parasu-rama, when the latter threw his axe at him, and Ganesa recognising it as his father Siva's weapon, caught it in one of his tusks which was immediately cut in two, and from his having only one tusk he is called *Ek danta* or single-tusked. Ganesa was the son of Siva and Pārvatī, and a variety of legends are told regarding the circumstances that led to his birth, and to the loss of his human head, when a child. It was replaced by the first head at hand, and that being an elephant, some say Indra's elephant, the head was cut off and placed on Ganesa. The figure of Karttikeya is standing beside a peacock, the cognizance of this deity, who holds a long spear in his left hand, to which a piece of cloth is tied as an ornament, immediately below the head or point of the spear. It is a spear similar to this that has been mistaken by Mr. Cockburn¹ for a stone implement in its handle.

Ms 3—A narrow slab, 44" × 13" × 8", bearing an erect figure of Siva, with Nandi at his feet.

Ms 4—A sculptured stone, 13" 50 × 10" × 6" 75, with the roughly cut head of a small horned *Kirtimukha* from the mouth of which drop beaded strings, whilst on each of its

¹ *Op cit antea*

sides is the posterior half of a large horned elephantoid head, and a similar figure is at each end of the sculpture

Ms 5 — The *chakra*, discus, or quoit of a large figure, and measuring 8" in diameter

Ms 6 — The imperfect head of an elephant, 11" 50 × 6" × 7".

Ms 7 — The body of a couchant hoofed animal, 9" 50 × 7" 50 × 4" 50

Ms 8 — A cow suckling and licking its calf, but imperfect, as the limbs are broken, and the calf much injured. The sculpture measures 21" × 16" × 8" 50. There is an ornament between and around the horns, and a chain around the neck.

Ms 9 — A slab, 36" × 9" 75 × 7", divided into two panels by a rude *kuttimukha*, the upper panel containing a *vidyadhara*, and the lower a *sardula* with a small human figure with a shield, at its feet.

Ms 10 — The head of a large human male statue, having many of the characters of an Assyrian sculpture about it, more especially in the way in which the hair of the head, whiskers and beard are dressed. The hair is brushed backwards from the forehead, but forwards on the temple, where it is trimmed into a large curl. The moustache is upwardly trimmed to a point, and the whiskers are twisted into a multitude of small round curls arranged in parallel lines, and a line of similar curls extends downwards through the whiskers and beard round to the opposite ear. It measures 13" 50 in height by 8" in breadth.

Ms 11 — The head of a horned *sardula*, 11" high × 7" 50 broad.

Ms 12 — The greater portion of an erect, but much injured figure of Ganesa, 34" high.

Ms 13 — A human head rudely carved, with a high coiled turban, against the top of which one hand has been held.

Ms 14 —A seated Śiva and Pārvatī the former holding a three headed cobra in his left hand, the bull Nandi at his feet. It measures $21'' 50 \times 12'' \times 8''$, and is carved in high relief.

Ms 15 —A portion of a large statue of Viṣṇu, with his 10th Avātara represented below. It measures $11'' 25 \times 4'' 75 \times 3'' 75$.

Ms 16 —A sculpture in relief $14'' 40 \times 8'' 75 \times 3''$, representing a corpulent human figure seated on a cushion with the left leg drawn up, and with four arms, one with a vase like object terminating above in a button. The head of the figure resembles that of an ox, but it may be intended, as Dr Mitra has suggested,¹ for Dakṣa, the mythological son of Brahmā who lost his head during the free fight that occurred among the gods on the occasion of his sacrifice to Viṣṇu, and which was replaced by a goat's or ram's by Śiva.

Ms 17 —Portion of a four armed human figure, less the head and legs, $11'' 50 \times 11'' 25 \times 4'' 25$.

Ms 18 —A human head with a high *mukuta*, $6'' \times 4'' 25 \times 3'' 25$.

Ms 19 —A human female head with a high *mukuta*, $6'' 50 \times 6'' 75 \times 3''$.

Ms 20 —A human head with a high arched head-dress, in the style of the high head dresses of some of the figures in the Amaravati bas relief *A 1*. It measures $10'' \times 6'' 50 \times 6''$.

In recess No 9

Ms 1 —A slab of Kanhar, $25 \times 9'' \times 5$, with a *sardula* in relief, resembling the *sardula*, *Ms 10* of the eighth recess.

A drawing of this sculpture exists in Colonel C Mackenzie's MS drawings in the Asiatic Society, but no mention is made of the locality from which it was obtained.

¹ Cat. Cur. &c., p. 45 foot note *antea*.

Presented to the Asiatic Society of Bengal, by Colonel C Mackenzie, 1815

Ms 2 —A fragment, 15' x 16' x 10", representing Durga's lion on the back of the buffalo demon Mahisha, a small figure below firing with a bow

Ms 3 —A slab, 28" 75 x 18" 50 x 5" 50, with a figure of Brahma and of Saraswati in bold relief, Saraswati his consort seated on his left knee. Brahma is seen in his usual form with four faces and four arms. The hands are lost, but the figure originally doubtless held in them a portion of the Vedas, a spoon used in the performance of sacred ceremonies, a rosary for assisting abstraction in contemplating the attributes of God, and a vessel to contain water for ablution, a preliminary essential to prayer or sacrifice. The colour of Brahma is red, as this colour is supposed to be peculiar to the creative power, Brahma being the personification of that power of the deity, and he is hence essentially the creator. He has four heads in reference to the four quarters of his work, but he had a fifth which was burnt off by the fire of Siva's central eye, and hence he is called Chatur antra or Chatur mukha, 'four faced,' and Ashta-karna, 'eight eared.' From each of the four mouths of Brahma issue the sacred books of the Vedas. His *sākti*, or female phase, is his own daughter Saraswati or Vāch, who is here shown with one arm around the neck of Brahma. She is the all-wise, all-powerful and all-productive, and as such she also possesses the powers of imagination and invention. She is essentially creative, and Brahma, as the father of men performs the work of creation by intercourse with her. She is also the patron goddess of the fine arts, more especially of music and of rhetoric, and was the inventress of Sanskrit, and of the Deva nāgarī characters. Her name, Saraswati, means flowing, and in the Vedas she is primarily a river, but she

is celebrated in the hymns both as a river and a deity. Her colour is white, and she wears a crescent on her brow, and is generally seated on a lotus. Among her other names may be mentioned Bhārati, Puthari, Sārada, and Vagiswari.

The laws of Menu contain the following, as the last watch of the night is sacred to Saraswati—"Let the housekeeper wake in the time sacred to Brīhmī, the Goddess of speech, that is in the last watch of the night, let him then reflect on virtue and virtuous emoluments, and on the whole meaning and very essence of the Veda."

Ms 4—A slab, with Siva and Pārvatī in the usual position, and measuring 22" × 13 50 × 8' 50

Ms 5—The body of a bird, measuring 15" × 15' 50 × 8", standing on a carved pedestal with a mortice below and a tenon on the back. The head and one leg are broken, but it appears to represent a duck.

Ms 6—A small slab, 13" × 9' 75 × 3 25. It represents Siva and Pārvatī, the latter holding Kārttikeya in her arms. In the great epics the Rāmāyana and Mahābhārata, Kārttikeya was as much the child of Agni as of Rudra, whilst in the Puranic traditions he is the child of Siva only.

Ms 7—A fragment, probably of a door jamb, with an erect human figure in a niche below, with a vertical moulding of round and lozenge shaped rosettes. It measures 25' × 4" × 7 50 × 6" 75.

Ms 8—A slab, measuring 26 50 × 15 × 6 50, representing Siva in relief, having three eyes and ten arms, with his bull Nandi on one side below, and Pārvatī on the other. In this sculpture no snakes are represented, and in the hands that remain, one holds a kind of drum called *damaru*, shaped like an hour glass (Time), and another holds a trident, or *trisula* to typify that the three great attributes characterise

him, and there is a ring in another right hand, while in the left hands are a sacrificial basin and a lotus bud

Ms 9 —The upper portion of the riched slab behind the statue of a god, 32 25 × 20 25 × 6 50 On the front of the rich there is a Gandharva, while external to it is a Naga on each side under a many headed cobra

Ms 10 —A fragment, 11 50 × 7 50 × 5 25, consisting only of the upper portion of a statue of a three headed Siva, embraced and kissed by his three headed consort

Ms 11 —A fragment of a corner stone, measuring 12 × 10 × 10, two of the faces being sculptured, each with a human male figure in relief One figure is represented sitting in a recess, one leg cross wise and the other bent, and the left arm resting on it, and the head supported by the left hand, the right hand being thrown outwards and supporting the body by resting on one of the ornamental projecting margins of the sides of the recess The attitude is that of meditation The figure is nude and tolerably well-carved, and on the outer side of the recess there is a symbol which occurs on the other face as well, and which appears to have been sculptured at all the four corners It somewhat resembles a trisul On the other face, there is a seated male figure in a similar recess, but one leg hangs down while the other is upwardly bent

Ms 12 —A rude linga, 12" × 7" in diameter, with four human faces carved very roughly on it, in a very primitive kind of art, with a constriction below them to represent the neck and contracting above into a cone to represent the common beard dress used for bearded figures The stone has in all probability been originally four cornered and polished, for on one face the polished surface remains, and on it there has been roughly carved an upwardly directed +, standing on the mouth of a trumpet shaped body

Ms. 13—A female figure, 19' 50 high, seated on a stool resting on a lotus capsule. She is apparently engaged in her toilet.

Ms. 14—A *sārdūla* in relief, 34" 25 × 8" 50 × 5' 50, clawing and trying to devour the human figure on its back, while it is attacked below by a small male human figure.

Ms. 15—Another of the same character and dimensions as the previous specimen.

Ms. 16—A *sārdūla* rearing over a small elephant. It measures 15" × 6" 75 × 16'.

Ms. 17.—A fragment in white marble, 21' 50 × 6' 50 × 16' 75, of a sculpture which represented a figure seated cross-legged on a pedestal drawn by horses, only the legs of the figure remaining. The pedestal on which the figure sits covers not only the whole of the horses' backs up to their necks, but reaches backwards over the great solid wheel. The horses are bridled and have also saddle cloths, and they are represented galloping, but the fore legs are supported on a block in front, and only the outline of one horse is shown. A small human figure seated cross-legged occurs in front of the main figure.

Ms. 18—A linga, measuring 20' 50 in height, with a maximum diameter of 7' 75, surrounded by four human heads with a portion of their bejewelled necks. The heads have high corded and looped eminences on their vertices.

Java.

Brambanan, or 'the place of the Brahmans,' is the principal Hindu temple in Java, and it is situated not very far from Bōrō Boudour, and around it are some minor temples. The architecture is, according to the late Dr. Cohen Stuart, and the late Dr. Burnell, South Indian, and the latter compares the Brambanan temple to a temple at the Jain Pagoda, Madras, and both of these distinguished philologists and

archæologists held that their researches pointed to South India as the source of the former Hindu civilization of Java¹ The Brambānan temples have been described by Colonel C MacKenzie,² Sir Stamford Raffles,³ Crawford,⁴ Colonel H. Yule,⁵ and Fergusson,⁶ and according to Crawford may date from 1266-1296 A D, which Yule observes is not very different from that of the great temple of Pagan (1066-1200), which Brambānan resembles in many respects The great temple is a cruciform building, consisting of a central temple connected by corridors with a smaller temple in each of its faces, these being surrounded by no less than 238 smaller temples, each about 12' square at the base, and 22' high

The late Dr. Burnell,⁷ who visited these temples so recently as 1876, and who was so competent to form an opinion on their true nature, describes the Siva temple as containing an image of Durga, and he remarks that "the Saivism of Java was evidently of the old school, and before Vedantic influences had begun to work Siva was then the Supreme Being (in Java, Bhutara Guru, who has been satisfactorily identified by Cohen-Stuart with Siva), but Nāṣayana or Vishnu (as an emanation of Siva) was also an object of worship"

Colonel Yule⁸ describes the largest pyramid of ruins at Brambānan as consisting of a series of cells opening to the four cardinal points, and he observes that—"The most re-

¹ Burnell *Ind Ant*, Vol V pp 314—316

² *Verhandel, v h Batav Genootschap*, d VII, N IX pp. 1—53

³ Crawford *As Res*, Vol XIII, pp 337—368, and *Ind an Archipelago*, Vol II, 196 *et seq*, Pls 25 27 and 30

History of Java, 2nd Ed., Vol II p 17, *et seq*

⁴ Yule, *Journ As Soc Beng*, Vol XXXI, pp 16—30, Pls 1 to XVI

⁵ Fergusson's *Hist of Arch*, Vol II, p 537

⁶ *Op cit*, *ib*

⁷ *Op cit*, p 315

⁸ *Op cit*, p. 26

markable circumstance about this ruin is that three of these cells contain very fine, and purely Hindu figures. That to the north is an eight-armed goddess standing triumphantly on a dead buffalo and grasping in one of her four left arms the curly wig of a little monster." It is evidently *

* * "Durga or active Virtue slaying Maheshâra or Vice personified. This is the figure called by the Javanese *Loio Jongran*, and giving its name to the temple * * * To the west is Ganesha with his elephant head, and to the south a fine Jupiter-like bearded Siva with the trident." Figures similar to these are to be found in the following sculptures¹

The features of these sculptures are of two types, as some of the faces are very short and the features fine, while others are much more elongated, and this remark is illustrated by *Ja. 13* and *Ja. 6*. Both of them are perfectly distinct from any Indian sculpture, and the dress and ornaments are Javanese, but the forms and attitudes of the gods are Indian. It is also interesting to trace the modifications through which the *sārdūla* has passed and been slightly modified by the Javan sculptor.

¹ Many sculptures from Java are mentioned in the Asiatic Researches, as having been presented to the Asiatic Society, but unfortunately it is now impossible to refer them to their respective donors, as in the early days of the Asiatic Society, the specimens do not appear to have been numbered and catalogued as they were received. The following donations are recorded — Stone images found at Djocjocarta in Java, presented by G. J. Crawford Esq., *As. Res.*, Vol. XIII, 1820, Ap. XVII. A Hindu Deity from Java presented by General Donkins *l. c.*, p. XVII. Statue of Siva from Java, presented by F. Gray, Esq., *l. c.*, p. XVII. Several images from Java, presented by Lieutenant T. Williams *l. c.*, p. XX. Several specimens of images of Hindu Deities from Java, presented by Colonel C. Mackenzie, *Op. cit.*, Vol. XIV, 1822, Ap. III, p. 3. Stone bull from Java, presented by General Stewart, *Op. cit.*, Vol. XV, 1825, Ap. p. XXXV. Sundry Hindu statues and vessels discovered in the island of Java presented by Dr. Tytler, 11th October 1816, and some antiquities from Java presented by Captain J. P. Baker, 6th August 1817.

In recess No 10.

Ja 1—The head of a *sārdula*, 16" \times 17' 25 \times 15" 25, and much defaced. This sculpture and all the others referred to Java, with a few exceptions, are made of comparatively recent lavas.

Ja. 2—A rudely carved, erect human male figure, 19' 25 \times 7" \times 4' 50, holding a trident in the right hand, and probably intended for Siva. The dress of the figure is different from anything seen in Indian sculptures.

Ja 3—A square block, 4' 75 high, on which is placed a lotus pedestal, on which a god is seated with a high jewelled corded *mukuta*, four arms, and an oblong nimbus behind the head. He wears the *janva*, and his garment reaches to his ankles in Javanese style. The soles are upturned, and two of the four hands rest on the knees, each holding an object, but the nature of which cannot be determined. What appears to be a bad representation of a conch is held in one left hand, and a rosary in the other left hand. It is therefore probably intended for some form of Vishnu.

Ja. 4—A slab of sandstone, 26' 75 \times 12" 75 \times 5' 25, having a three-headed, bearded and moustached figure with four arms, but all the hands and symbols are lost. A long garland hangs down to nearly the ankles, and there has been a small kneeling human figure at the feet to the right. It may be intended for Brahma or Siva.

Presented to the Asiatic Society of Bengal, by T. Gray, Esq., 1820¹

Ja 5—A fine figure of Bitāra Gana or Ganesa seated on a lotus throne. The sculpture measures 37' 75 \times 23" 75 \times 16', the figure has a richly foliated coronal *mukuta* with a human skull in front of it. Two long ringlets hang down on each

¹ As I es., Vol XIII Ap XVII

shoulder, and the Brahman's thread is over the left shoulder. Only one hand of the four arms remains and it holds a rosary. There are the usual ornaments on the arms and round the neck, but the waist is girt with an ornamented belt or *sabuk*, which holds up the richly figured *sārong* or *jarit* that reaches down to the chubby feet of the statue. A Ganesa similar to this has been figured by Sir Stamford Raffles.¹

Ja 6—A slab, 28 60 × 14 × 5 50, bearing in relief a figure of Durgā with eight arms. The figure agrees in all its details with photographs of Javan sculptures of the deity and with the figures of similar subjects given by Sir Stamford Raffles,² who thus describes a sculpture like this,—“in her eight arms she holds, 1st, the buffalo's tail, 2nd, the sword called *khang*, 3rd, the *bhulla* or *jaclin*, 4th, the *chulur* or *whut*, 5th, the *lune* or conch shell, 6th the *dhat* or shield, 7th, the *jundak* or flag, and 8th, the hair of the *Deveth Mahikusor*, or personification of vice, who, while attempting to slay her favourite *Wahisa* is seized by the goddess in a rage. He raises a *dhat*, or shield, in his defence, and a sabre, or some offensive weapon, should be in his right hand.”

In Java this goddess is known as *Loro Jonggrān* or *Lara Jonggrang*, and a sculpture, the facsimile of this, is figured by Sir Stamford Raffles, his plate illustrating the antiquities found at Boro Boudur.

Ja 7—A slab, measuring 12 × 10" 7½ × 6" 2½, consisting of a goddess seated on a lotus throne. She has four arms, in one upraised right hand she holds an object like a scalpel, but the symbol in the uplifted left hand cannot be made out. The other two hands are in the *bhūmisparāṃ mūdra*. The ends of a peculiar crescentic ornament behind the head are visible, resem-

¹ *Op cit* Vol II p 54 third Plate

² *History of Java* Vol II page 13 1817

bling the crescentic object figured by Raffles in one of his metal figures from Dieng or Prahū

Ja 8—An elephant without the legs and trunk, 17' 75" \times 11' \times 7'. The mahout who rode it has been broken off. There are rich trappings on the head, around the neck, and on the sides

Ja. 9—A block, probably a corner stone, with two sculptured and two unsculptured sides, the former measuring 15' 75" \times 17' 50", and the latter 15' 75" \times 17' 50". The upper surface of the stone is slightly concave, and the sculptured peaked corners have a valley between them, the ornamentation consisting of foliated designs. A seated *sardula* occupies the concavity, with a man riding on its back, armed with a sword. The *sardula* has the horns and ears of the Indian figures of the mythical animal, but the head is more feline, and there is a longitudinal ornamental ridge on it, and the long tongue is foliated. The fore limbs are broken off

Ja 10—A very rude sculpture, representing four running animals, side by side, probably horses. It measures 11' \times 15" \times 13".

Ja 11—A slab, 17' \times 6' 50" \times 10' 50", with a three-headed, four-armed god sitting on a lotus throne, and probably intended for Brahma.

Ja. 12.—A male figure, seated on a low square slab, the sculpture measuring 16" \times 8' 25" \times 7". There is a large, somewhat oval nimbus behind it, beginning at the waist and continued upwards to the top of the peaked *mukuta*. The figure is seated cross-legged, and a hand with the palm upwards rests on each knee, with a double disc on each palm.

Ja 13—A fine sculpture, 40' \times 22' \times 13", representing a form of Devi (Durga) seated on a lotus throne which has a high oval back, on which a leaf-shaped nimbus is carved

A high cylindrical *mukuta* rises from the top of the head, ornamented by a series of loops containing rosettes, and on its front a human skull is represented. The figure has four arms, and in one upward right hand is a beaded quoit, and in a similarly disposed left hand a chauri. The other right hand lies with the palm upwards on the knee, and the second left hand, palm upwards, on the sole of the right foot, as the legs are crossed. There are similar curls to those that fall down on the shoulders of Ganesa, a Brahman's thread, and numerous ornaments.

Ja 14—A male human figure seated on a slab, the sculpture measuring $16'' 50 \times 10'' 50 \times 6'' 75$. It has a high looped *muluṇṭi* and numerous ornaments, and the two hands rest on the knees.

Ja 15—A slab of sandstone, $39'' 50 \times 13' \times 5'' 40$, being a booted figure, in relief, of Sūrya, the sun with two much defaced attendant figures, one holding a bow. The sculpture is considerably weathered and the arms are broken.

Presented by General Donkin to the Asiatic Society of Bengal, 1820¹

Ja 16—A rude sculpture, measuring $16'' 25 \times 8'' 75 \times 6'' 25$, being a representation of a bearded god (Brahma) with a quoit-like symbol in one of the four hands.

Ja 17—A bull reclining on a flat slab, the sculpture measuring $29'' 50 \times 14' 50 \times 19'' 60$. It has a hump heavy dew-lap, and its tail whisked over its back.

Presented by General Stewart, 1820²

Ja 18—A sculpture measuring $21'' \times 9'' 25 \times 11''$, being a seated figure, probably of Vishnu, as one of the four hands seems to hold a conch and quoit.

Ja 19—A figure of Ganesa measuring $33'' \times 19'' 25 \times 13'' 50$

¹ As Res. Vol. VIII Ap. p. xvii ² Op. cit., Vol. XV Ap. p. xxv

The figure, as in the previous one, is seated cross legged, with the soles of the club feet opposed. He has four arms, and, in his right upper hand is a rosary, and in the other right hand a lotus flower, while his upraised left hand holds an axe, and the lower left hand a bowl in which he inserts his trunk. The head-dress is much the same as in *Ja 12*, and, like it, bears a human skull in front. There is a *nimbus* behind the head sculptured on the plain back slab. The ears are thrown outwards as in the previous figure of Ganesa, and the ornaments are much the same as in it. Figures similar to it are figured by Sir Stamford Raffles.

Ja 20 —A slab, 22" x 7" 25 x 14" 50, having on it a rude representation of Durga slaying the buffalo demon *Mahish*.

Ja 21 —A sculpture, 24' x 8" 25, with a depth of 7' 50 at the pedestal. It represents a male figure standing on a lotus throne. The head dress is high, and conforming generally to the head dresses of the Javan statues. It has four arms, two are in front of the chest, one hand over the other, supporting a small object which might be a *linga* and *yoni*, while the upraised right hand holds a quoit, and the left a chauri. The hair is in long ringlets over the shoulders, and on the neck there is a torque, and the general ornaments are armlets, bracelets and bangles. The Brahman's thread is worn over the clothes which consist of a short sleeved Javanese jacket or *kalambe*, and of a long cloth, or perhaps an *amben jarit*, reaching to the ankles, over which is tied a *katok* reaching to the knees. This is secured round the waist by a belt having two curved metal ends in front.

Ja 22 —A sculpture, 22" 50 x 8' 50 x 6' 50, representing a female figure like the preceding, but with the two lower hands in front at right angles to each other, and the upper

right hand holding a ribbed and elongated object, and the left upper hand a lotus bud

Ja 23.—A *sārdula* head, resembling *Ja 1* of this series

Ja 24—A linga, 29" in height, surrounded by four human male figures standing with their backs against it on the square slab on which the figure rests. The three-headed and four armed figure is Brāhma, with Viṣṇu on his left hand, beside whom stands Sivā, who has a booted figure of Sūrya on his left. These figures are very short and squat, with high corded and looped head-dresses, and all are four armed, with the exception of Sūrya.

Delhi.

In Cabinet No 8.

Di 1—Two minute fragments of silver from the letters of the inscription¹ in the iron pillar that stands near the Kutub Minar. The pillar has a total height of 23'8", of which 20" are in the soil,² and has a diameter at the base of 16" 4, and at the capital of 12" 05. It was dedicated to Viṣṇu, but was erected to commemorate the defeat of the Balhikas near the seven mouths of the Sindhu or Indus. Mr. Fergusson³ supposes it to have belonged "to one of the Chandra Rājas of the Gupta dynasty, and consequently to A D 363, or A D 400, but the inscription bears no date

¹ Prinsep Journ As Soc. B ng, Vol VII, p 629. Bhau Daji, Journ Bombay Br Roy As Soc, Vol X, 1 61

² Cunningham, Arch Surv Rep, Vol I, p 169, Beglar, ib l, Vol IV, p 28, 11 V. Fergusson Hist, Ind. Arch, 1876 p. 607 fg 281

³ *Op cit*, p 609

INSCRIPTION GALLERY

MUHAMMADAN SCULPTURES

Gaur.

On the North side of the Central platform

Gr. 1—A door jamb, 6 7" 25 high, and 11" 50 in breadth across the carved surface, and about 7" in thickness. The carving of this, and of the adjoining stones is of the very finest and richest description, and much too elaborate to admit of its being described in detail. But one of the prevailing ornaments is the rosette in an *amlasila* circle, or in lozenge-shaped spaces, the combined figures being placed at regular intervals on either side of wavy tendrils giving off little leaves. These may be arranged in vertical bands in triangular areas over and below segments of arches with erect and pendent finials, or they may be grouped in a square panel about the middle of the jamb. But there are, however, various other forms of ornamentation besides these.

This door jamb and the following twenty two sculptures are in finely grained black basalt.

They were presented to the Asiatic Society of Bengal by the Government of Bengal, 1876.

Gr. 2—Another stone, measuring 5 7" in height, and 11" 20 in breadth across the carved face, and about 8" in thickness. It probably formed the lintel of a door.

Gr 3 — Another similar stone, also probably a lintel, and measuring 5' 8" 50 high, 11" 25 across the carved surface, and 8" thick. A kind of Doric flet runs along one border.

Gr 4 — Another stone, measuring the same as the last and probably of the same nature.

Gr 5 — A portion, probably of a lintel measuring 2' 11" high, and 11" 25 across the carved face, and 8" 25 thick.

Gr 6 — Another portion of a door jamb, 4' 6" 50 high, 9" across the carved face, and 6" 50 thick. The ornamentation in this jamb is quite distinct from the foregoing and the panel, with its enclosed arch, that occurs in the lower portion of the stone merits attention.

Gr 7 — Another fragment, 1' 6" long by 10" in breadth across the carved portion, which consists of rich longitudinal, foliated bands, the stone being 6" 75 thick.

Gr 8 — A portion of a moulding consisting of two foliate scrolls. It measures 3' 9" 50 high \times 1' 2" broad \times 12" thick.

Gr 9 — A slab, measuring 4' 10" 56 high, and 1' 8" 25 in breadth, with a thickness of about 8". The device, which covers the lower third and is in relief, consists of an arch, under which there is a complicated figure made up of the *Hon*, *fleur de lis*, and lotus.

Gr 10 — Another slab of the same character as the last, but broken in two pieces, and measuring 2' 9" 75 high, by 2' 1" 25 in breadth, and 8" 50 in thickness. The ornamentation is more profuse than in the last, and covers the whole stone.

Gr 11 — The upper portion of a slab like the two foregoing, measuring 1' 2" high, 2' 2" 75 broad, and 1' 1" thick.

Gr 12 — A carved stone much the same as the last, measuring 2' 9" \times 1' \times 10" 60.

Gr 13 — A portion, probably of a frieze, consisting of the same modification of the *Hon* as in the carved bricks Gr 46 — 48 from this locality, but without the leaves being indicated.

Gr 14—Another portion of a frieze, but more finely carved than the last, and with the same design as on the glazed bricks *Gr 45—47*

Gr 15—A portion of an arch measuring 1 6" across the curve, 5" 11 across the carved surface, and 1 in maximum thickness, with similar figures to those on *Gr 27* and *23*, and, as in them, filled in with foliated devices

Gr 16—Another similar fragment, measuring 1 4" 50 \times 5" \times 7" 75, with a like ornament to the last, but much effaced

Gr 17—Another fragment of the same nature as the last two, and measuring 1 2" 75 \times 8" \times 1" 50, with lozenge shaped figures as above, separated from each other by vertical lines, a beaded line in the middle, and a line below of modified lotus leaves at wide intervals

Gr 18—A portion probably of a frieze, measuring 3 4 \times 11" \times 11" carved on three faces, with a mortice below. One surface is covered with lines of foliated devices, two lines consisting of lotus petals placed obliquely, and another line of rosettes in circles alternating with lozenge shaped figures enclosing foliated devices. On another face there is a line similar to the last, with a broad surface below it covered with zig zag lines defining differently shaped spaces containing rosettes and other floral designs. The remaining surface is much defaced

Gr 19—Another frieze, measuring 2 3" 50 \times 6" 75 \times 10" 50, consisting of beaded loops crossing one another, and each ending in a tassel

Gr 20—Another frieze measuring 3 2 75 \times 6" 75 \times 6" 50, consisting of a rich foliated device

Gr 21—A portion of a frieze, measuring 2 4 50 \times 5" 50 \times 7" 50, covered on one face with a richly foliated device

Gr 22—A fragment of an architectural ornament, measuring 1 5" \times 8" 50 \times 1" 9

Gr 23—A portion of a small arch with foliated scrolls internal to it. It measures $7'' 50 \times 6'' 75 \times 3''$

In Cabinet No 1, below the east window

Glazed bricks

Gr 24—27—Four enamelled or glazed bricks,¹ and one-third of another. One perfect brick measures $5 \times 3'' 40 \times 1'' 80$, and the others are about the same dimensions. The ornamentation consists of a series of triangles in relief, forming a serrated ornament like that in the Gandhara sculptures. The glaze is dark blue, but the margins of the dentations are marked out by a broad white line.

They were collected from several houses near Gaur. These and the following eight bricks from that locality were presented to the Asiatic Society of Bengal by the Government of Bengal, 1876.

Gr 28—29—Two enamelled bricks, one measuring $6'' 50 \times 6'' 30 \times 3''$, and the other $6'' 40 \times 6'' \times 2'' 20$. On each there are two designs in relief resembling a modified *fleur de lis*, each terminating in a cone-like finial. The glaze is deep blue, and each figure is outlined by a double white line, its centre and base being occupied by a foliated design, two devices in white occurring between each ornament, and consisting of a circle with a dot in its centre, and six small *fleurs de lis* springing from the outside of the circle.

These bricks were obtained from the wall of a house, and are supposed to have belonged to tombs at Binglakot.

¹ Mr Blochman remarks *J A S B* Vol XLIII Pt. 1, p. 303 f n.—'The removal of inscriptions from Gaur may have been the cause of their preservation. We know from *Gra's Essay* (Vth Report p. 235) that the *Nizam Dastar* contained an entry of Rs 8000 under the head of *qanat khushkar*, which was annually levied from a few landholders in the neighbourhood of Gaur who had the exclusive right of 'dismantling the venerable remains of the ancient city of Gaur or Lak'hanauti and conveying from thence a particular species of enamelled bricks surpassing in composition the imitative skill of the present race of native inhabitants.'

Gr 30—A brick, enamelled like the last, but smaller, measuring $5' 20 \times 4' 90 \times 1' 65$

Gr 31—One fragment of an arched brick, measuring $3' \times 2' \times 1' 60$ The enamel is blue and white

Gr 32—Another fragment similar to the last, and measuring $3' 30 \times 2' 20 \times 1' 20$

This, and the next fragment, were presented by the Archaeological Survey of India, 8th September 1882

Gr. 33—Another fragment of an arch in blue and white measuring $2' 30 \times 2' 30 \times 1' 60$

Gr 34—A fragment of a blue and white enamelled brick, $2' 75 \times 1' 70 \times 2'$ The device is a rosette with wavy petals

Presented to the Asiatic Society of Bengal by the Government of Bengal, 1876.

Gr. 35—A fragment of a blue and white enamelled brick, measuring $3' 50 \times 4' \times 1' 75$ The upper surface is a broad blue band, with a white marginal line, and the narrow front surface of the brick is blue, but with two erect modifications, in white, of *fleur de lis* figures

Presented to the Asiatic Society of Bengal by the Government of Bengal, 1876

Gr 36-37—A perfect brick, measuring $6' \times 2' 50 \times 1' 20$, with one end, a corner, and 2' 40 of a neighbouring narrow side enamelled blue and white, with an S like and hooked figure in white, and a similar fragment, measuring $4' 90 \times 2' 40 \times 1' 30$, but the figures in blue

These, and the following four specimens, were presented by the Archaeological Survey of India, 8th August 1882

Gr 38—A nearly perfect brick, enamelled at one end with dark blue round spots on a white ground, and the margins with a blue line, and a white line $1' 80$ broad on one of the sides Dimensions $6' 80 \times 4' 30 \times 0' 95$

Gr. 39—A fragment, $3' 50 \times 3' 20 \times 0' 85$, with half

of a small pilaster on one of the narrow sides, Indo Persian in form, and ornamented with white on a dark blue ground which has covered both of the broad surfaces of the brick.

Gr 40 —A fragment of a brick, probably forming part of a cornice, and measuring $4\ 50 \times 2\ 90 \times 1\ 05$, the lines of cornice being blue and white.

Gr 41 —A fragment of the same nature as the last, and measuring $4\ 25 \times 3\ 30 \times 1\ 50$ with one margin rounded off and with leaf like figures in white on a blue ground, and with blue centres. The brick is either from Gaur or from Panduah.

Gr 42 —A fragment of a brick measuring $5\ ' \times 3\ '20 \times 1\ 70$, one broad surface has thin bands of foliated devices, the central and principal band being made up of rosettes separated from each other by a couple of twigs tied together at the middle. The rosette has the same trefoil character of rosettes as on the bricks first described.

Gr 43 —A fragment, in two pieces of an enamelled brick, the two measuring $4\ 50 \times 4\ '1\ 90$ the inner side not being so thick as the enamelled edge. The two form a finely finished scroll of tendrils, with branches bearing rosettes, and with rosettes at intervals, and of the same character as those already described. A narrow band along the broad margin over the former has a line of small white dots on a blue ground between the white lines.

Gr 44. —A fragment, measuring $3\ 75 \times 2\ 25 \times 1\ 25$, one narrow end with a raised lozenge shaped figure in white glaze, with a foliated device in blue.

Gr 45 47 —Three enamelled bricks, and all measuring about $6\ 75 \times 5\ '20 \times 2$. Each has three raised ornaments on it resembling modified *fleur de lis*, as in *Gr 27, 28 and 29*, but bearing designs in red, green and yellow on a white ground the lower level and the sides of the ornaments being

dark blue A six lobed disc in white with a pale green centre, occurs on the blue between each ornament above and below

These bricks were in the wall of a private residence, and are supposed to have belonged to the tombs of the Kings interred in Banglakot

Gr 48 —A small fragment, $1' 50 \times 1' 25 \times 1' 65$, with red enamel on which is a wheel in white with a blue centre, the margin of the brick being also blue

Gr 49 —A brick broken in two, but measuring $7 \times 5 \times 3' 40$, with one broad surface enamelled in blue, green, yellow and white, in much the same pattern as *Gr 41*

"From the plain of the Fort"

Gr 50 —A fragment of a brick, $3' 25 \times 3' 40 \times 1' 90$ Enamelled like the last

Gr 51 —Portion of a carved brick, measuring $4' 90 \times 2' 80 \times 1' 70$, with a device similar to the last

Gr 52 —A fragment of an enamelled brick, measuring $4' \times 4' 20 \times 1' 00$ One of the sides shows it to have been the top, probably, of an arched recess

This, and the following fragment, were presented by the Archaeological Survey of India, 8th August 1882

Gr 53 —A fragment of an enamelled brick, measuring $3' 10 \times 3' 25 \times 1' 20$ One end only is enamelled, with a raised ornament consisting of lozenge-shaped and circular figures, each containing a rosette on a dark blue ground The margins of the figures are white, and the rosettes are white, but spotted yellow, orange and green

Gr 54 —A fragment of an enamelled brick, $2' 10 \times 2' \times 2'$, one face with traces of an ornament in white, blue, green and yellow glaze

"From the plain of the Fort"

This, and the two following fragments, were presented to

the Asiatic Society of Bengal by the Government of Bengal, 1876

Gr. 55 —A fragment like the last, measuring $2' 50 \times 0' 95 \times 1' 45$

Gr. 56 —An irregular fragment in white, green, yellow and blue enamel $3' 50 \times 3' 30 \times 2' 20$

"From the plain of the Fort"

Gr. 57 —An enamelled brick, $4' 70 \times 3' 05 \times 0' 95$, terminating in an Indo Persian pilaster at one end, blue, but with a device in yellow

This, and the following fragment, were presented by the Archaeological Survey of India, 8th August 1882

Gr. 58 —Portion of an enamelled brick, $4' 60 \times 3' 20 \times 1' 50$, terminating in a yellow pilaster with green mouldings

Gr. 59 —A portion of an enamelled brick, $5' 55 \times 4' 20 \times 1' 60$, with one side ornamented with zig zag lines in white, blue, yellow, green and white, one side of the brick having a broad yellow marginal band

Presented to the Asiatic Society of Bengal by the Government of Bengal, 1876

Gr. 60 —A portion of an enamelled brick, belonging to a moulding beveled off at the margin, and ornamented with yellow, green and red glaze in green discs with red centres on a yellow ground, with a serrated margin bordered with yellow, and with the interspaces red

Presented by the Archaeological Survey of India, 8th August 1882

Gr. 61 —A brick $5' \times 4' 20 \times 1' 70$, with a horse shoe-shaped, or arched, raised upper surface, enamelled white, but with its outline defined on it in a bold green line, the sides are also green

From the Chikr Masjid

This and the following six specimens were presented to the Asiatic Society of Bengal by the Government of Bengal, 1876

Gr 62 65 —An entire brick, enamelled dark green on one surface, and two fragments with pale enamel, and one with pale green glaze. The first measures $4' 60 \times 3'' \times 1' 40$, the second $3' 40 \times 3' 10 \times 1' 40$, the third $3' 60 \times 2' 40 \times 1' 30$, and the fourth $3' 60 \times 2' 20 \times 1' 40$

From the Masjid of Beg Muhammad at Lal Bazaar

Gr. 66 —An enamelled brick, $5' 50 \times 3' 10 \times 1' 45$. The greater part of the upper surface is dark blue, with a white lobed figure in its middle, and the margin of the surface white

Gr 67 —A halberd shaped brick or tile, enamelled dark blue. Said to be from the northern wall of the Khojeki Masjid

Gr 68 —A horizontal brick or tile, $3' 10$ in diameter, with a foliated device in blue and white, but much worn. From the Lattan Masjid

Presented by the Archæological Survey of India, 8th August 1882

Gr. 69 —A brick, $4' 90 \times 3' 50 \times 1' 50$, with white enamel on one border

Presented, along with the following three specimens, to the Asiatic Society of Bengal by the Government of Bengal, 1876

Gr 70 —The terminal portion of an ornamental clay drain-pipe of the roof of a building, and with an internal diameter of $4' 60$. The end of the pipe is broken off, but a broad ornamental border remains covered with white enamel, and with three rosettes

“From the plain of the Fort”

Gr 71-72 —Part of the ornamental rim, and part of the tubular portion of a drain-pipe covered with white glaze. The first measures $6' 25 \times 2' 20 \times 2' 50$, and the second $4' 10 \times 3' 50 \times 0' 60$.

Carved bricks

Gr 73 —A carved brick $5' 70 \times 4' 70 \times 1' 60$ with a modified *fleur de lis* in relief as in the glazed bricks *Gr 27 28*

This brick and the following twenty three specimens were presented to the Asiatic Society of Bengal by the Government of Bengal, 1876

Gr 74 75 —Two carved bricks with similar figures to the last, and measuring, the first, $5' 80 \times 5' 30 \times 2' 10$, and the second $5' 80 \times 5' 40 \times 2' 20$

Gr 76 —Another brick, $5' 50 \times 5' 80 \times 1' 40$, with a figure similar to *Gr 73*, but with a twig on each side, springing from between the upper lobes and the apex, each bearing two cone like fruits

Gr 77 —Another brick much smaller than *Gr 73*, but with the same design. It measures $3' 60 \times 3' 50 \times 2' 30$

Gr 78 —A brick like the last but smaller and much worn. It measures $4' 60 \times 3' 20 \times 1' 50$

Gr 79 —A brick $5' \times 3' 50 \times 1' 70$. A figure *en creux*, resembling a spear head occupies the length of the brick

Gr 80 —A brick measuring $5' 20 \times 4' \times 1' 80$. An Δ shaped figure in relief, with the apex terminating in a *fleur de lis*, occupies the lower half and middle of one of the broad surfaces of the brick, and from the sides of the figure a cone springs on one side and a tendril on the other

Gr 81 82 —Two bricks fitting together one measuring $6' 20 \times 5' 60 \times 2' 40$, and the other $5' 85 \times 5' 50 \times 2' 20$. The ornament consists of modifications of the *Horn*

Gr 83 —A brick, $6' \times 5' \times 2'$, with a modification of the *fleur de lis* in bold relief, covered with scaly tracts as in the cone or *knop*

Gr 84 —A much tapered cone, $4' 85 \times 2' 80$ in breadth at the base and 2' thick

Gr 85-86 —Two bricks measuring about $4' 10 \times 3' 65 \times$

1' 50, each forming the interspace between two arched recesses filled up with a foliated device

Gr 87-88—Two bricks, one measuring 4' 60 × 3' 15 × 1' 70, and the other 4' 40 × 3' 60 × 1' 60. Each has in bold relief the half of a halberd shaped figure

Gr 89—A brick, with the upper portion of a crescentic figure, between the horns of which is the half of a disc, surmounted by a small perfect disc in a pedicel. It measures 4' 90 × 2' 30 × 1' 60

Gr 90—A brick measuring 6' 60 × 6' 40 × 2', covered with a lotus flower in full bloom

Gr 91—Another like the last, but smaller, and measuring 5' 20 × 4' 90 × 1' 70

Gr 92-93—Two bricks, one measuring 4' 30 × 3' × 1' 40, and the other 4' 20 × 3' 10 × 1' 60. They have both the cone and *Hom* in relief

Gr 94—A brick measuring 5' 20 × 3' 10 × 1' 40, with modifications of the *Hom*

Gr 95—A brick measuring 3' 90 × 4' 20 × 1' 40. It is surrounded with a raised margin, within which is a *Hom* like foliated device. One narrow side of this brick has also a foliated ornament

Gr 96—A brick, 6' 50 × 4' 50 × 2' 20, covered with foliated devices in vertical series, each consisting of lotus flowers surrounded by *fleur de lis* and half lotus flowers

Gr 97—A brick measuring 4' 30 × 3' 30 × 1' 50, a modification of the *Hom* and lotus flower

Presented by the Archaeological Survey of India, 17th March 1880

Gr 98—A brick measuring 4' 80 × 3' 30 × 1' 10, covered with foliated modifications of the *Hom*

This and the following four bricks were presented to the Asiatic Society of Bengal by the Government of Bengal, 1876

Gr 99 —A brick measuring $6\ 20 \times 3\ 50 \times 1\ 60$, consisting of a series of oval figures in relief, touching at the points and forming four petaled rosettes

Gr 100 —An irregularly shaped brick, measuring on its four sides $5\ 40 \times 5\ 20 \times 4\ 70 \times 3$, and with a thickness of $1\ 80$. It has a raised margin round three of the sides enclosing a stem giving off curved tendrils and a conical fruit

Gr 101 —A brick $5\ 50 \times 4\ 50 \times 1\ 50$, with a foliated scroll with curling tendrils

Gr 102 —A brick, $5\ 80 \times 3\ 80 \times 1\ 50$, with an ornament in relief, consisting of an elongated figure covered with bracts and with curling scrolls given off from its sides

Gr 103 —A brick $8\ 50 \times 3\ 50 \times 1\ 75$. The ornament consists of a depression in the form of a modified *fleur de lis* the centre occupied by a little rosette, the interspace between the device and the lower border of the brick being filled by a tendril, giving off short curled shoots. The depression appears to have been enamelled

Presented by the Archæological Survey of India, 17th March 1880

Gr 104 —A brick, $4\ 90 \times 3\ 30 \times 1\ 70$, consisting of the segments of two arches opposed to one another, and enclosing a foliated device

Presented, with the following four bricks, to the Asiatic Society of Bengal by the Government of Bengal, 1876

Gr 105 —A brick $3\ 80 \times 3\ 50 \times 1\ 70$, consisting of the portion of an arch with *amlasila* like swellings in its upper surface and pendants below. At one side there is a pinnacle of an *amlasila* character, and a foliated twig between it and the arch

Gr 106 —An irregular portion of a large brick, measuring $4\ 10 \times 4\ 50 \times 1\ 70$, and with a simple foliated device along one corner

Gr. 107.—A portion of a circle, with a radius of 5", the outer border of the brick beaded.

Gr. 108.—A fragment of an irregularly shaped brick. It measures $4" \times 2" \cdot 80 \times 1" \cdot 40$ in thickness. The narrow surface of the side of the brick is ornamented with portions of erect lotus petals.

Miscellaneous.

On the south side of the central platform.

The following sculptures are probably all from one locality, but their only recorded history is that they were presented as "specimens of Hindu sculpture" by Colonel C. Mackenzie¹

The stone in which they are cut Mr. H. B. Medlicott informs me is Bhaurer sandstone, one of the topmost rocks of the Vin-dhyān group. They are therefore probably from either the Agra or the Delhi district. The general art characters of the majority of them lead me to regard them rather as Muhummadan than Hindu in their origin.

They were presented to the Asiatic Society by Colonel C. Mackenzie, in 1815.

Ms. 1-2.—Two carved masses of red sandstone, measuring respectively, the first $3' 3" \cdot 75 \times 1' 4" \cdot 50 \times 9" \cdot 25$, and the second $3' 0" \cdot 25 \times 1' 4" \cdot 25 \times 9" \cdot 25$. They are richly foliated on their front surfaces, and 7' above, on the flat surface, there are stellate figures with six rays, the rays of the adjoining stars having a disc intervening between the rays. This ornament is divided into horizontal spaces by narrow lines crossing the centres of six stars, each space having a star in its centre.

Ms. 3.—Another carved fragment in red sandstone, measuring $2' 7" \cdot 25 \times 1' 0" \cdot 25 \times 1' 0" \cdot 50$. On the front there is a band, 6·50 high, of richly foliated devices, and over this a cornice

¹ Asiatic Res., Vol. XIII, p. XVIII. Cat. Cur. Mus., As. Soc., p. 51. No. 914a to 929.

consisting of arched sunken panels, alternating with concave outwardly carved lotus petals

Ms 4—The capital of a pilaster, 9 75 square, with a lotus flower on each of its faces. The architrave forms a projecting cornice 1' 2" 50 in breadth in front, and the total height of the capital is 1 1" 75

Ms 5—Part of a carved ornamental stone of red sandstone, consisting of pendent *fleur de lis* like figures, on which is a line of ducks represented in a conventional manner, the raised wings being continuous with the legs, and their mouths open with their tongues visible and a collar round their necks. This stone measures 1' 11" 50 \times 10" 75 \times 1' 2", and from the presence of the ducks this sculpture must have been originally of Buddhistic, or Brabmanical origin

Ms 6—Two pendants, side by side, probably part of a cornice. Also in red sandstone, and measuring 11' 75 \times 9" \times 1'

Ms 7—A pendent of red sandstone, measuring 3' 1" 50 \times 10' 50 \times 2', consisting of three arched recesses the walls of which are formed of lotus petals with forwardly projecting tips, and each recess is separated from its fellow by a similar lotus petal. Over the recess there is a line of similar lotus petals

Ms 8—A cornice of red sandstone, measuring 1 10' \times 1' 7" \times 6', consisting of pendent foliated ornaments

Ms 9—A cornice in red sandstone, measuring 2' 1" 50 \times 1' 6' \times 6' 50. A line of pendants resembling oval fruits in their calices

Ms. 10—A slab of red sandstone, measuring 1' 6" 40 \times 2' 8" 50 \times 4" 25. The ornament consists of raised zig zag lines crossing it transversely in groups of five, separated from each other by a line of lozenge shaped figures

Ms 11 —A red sandstone slab, measuring 4' 1" 50 × 1' 7" 75 × 8' 25 One surface is covered with rosettes of different sizes, the largest having a diameter of 5' 25 Each is enclosed in an irregularly framed space, produced by the crossing of broad raised bands, while the other side of the stone is covered with four rounded longitudinal ridges, separated from one another by deep furrows contracted at regular intervals, and intended to represent the tiles of the roof of a house This stone doubtless formed part of the roof of a building, with the decorated surface inside

Ms 12 —A carved stone, concave below, and convex above, and probably part of the eave of a house A raised narrow band runs along the convex surface, divided by vertical lines into squares, each containing a four-ryed figure with a small stellate figure in the centre, and with a line of *fleur de lis* figures above it

Ms 13 —A slab, measuring 2' 1' × 1' 5' 75 × 6' 75 with long leaf shaped figures with curved tips, in linear series, but separated from each other by an interspace

Ms 14 —A flat slab, 1' 8' 75 × 1' 4' 25 × 1', and bearing the form of an arch in relief enclosing a disc, with half of a similar arch on the left Below this there is a line of cross shaped recesses

Ms. 15 —A slab, measuring 2' 4' 75 × 1' 4' × 8" This stone has evidently consisted of a series of panels covered with stellate, triangular, and irregularly quadrangular figures, the two last mentioned forms grouped so as to enclose spaces some of which are occupied by rosettes

Ms 16 —A slab, measuring 1' 4" × 1' 3" 75 × 8" with a narrow jagged line and a broad band of stellate figures

Ms 17 —A bracket, measuring 2' 7" 75 × 1' 6" 75 × 6" 25 It has probably formed the support of a projecting cornice

Ms 18 —A bracket capital with scroll work, and measur-

ing 3' 4 75 across, 1' 3" 25 high, and each member about 9" 40 thick. Two members are much shorter than the others

Bagherhat

This place is situated in Jessore the eastern part of the Presidency Division of Bengal, and is distant about 93 miles from Calcutta in a nearly due easterly direction. The ruins from which the following glazed bricks were obtained are situated a little to the west of Bāgherhāt, and they have been described by Mr Westland,¹ and by Babu Gaur Dās Basākḥ.² They are connected with Khān Jahān one of the earliest reclaimers of the Sundaiban, who is credited with the construction of roads, with the digging of tanks and building of numerous mosques in the district of Jessore. The most famous of these mosques is the one near Bāgherhāt known as the Shāt gumbaz, a sixty domed mosque.³ Khān Jahān died in the latter end of October 1459 A D and was buried at Bagherhat, where he is now revered as the "principal Mubammadan saint."

The following eleven glazed tiles were obtained from the Shāt-gumbaz, and presented to the Asiatic Society of Bengal by Babu Gaur Dās Basākḥ, 3rd April 1867.

In Cabinet No 2, below south window

Bl 1—A hexagonal red tile, glazed with dark blue, and measuring 4" 20 in maximum diameter

Bl 2—Another hexagonal red tile like the last, measuring 4" 30

Bl 3—Another hexagonal red tile, measuring 4" 20 with

¹ District Report on Jessore 1871

² Journ As Soc Beng, Vol XXXVI Pt 1, pp 126—135

³ Stat Acct of Bengal Vol II p. 223

white glaze, having a six-petaled corolla in dark blue, with irregular shaped blue figures between the petals.

Bl. 4.—A much decayed pale yellow hexagonal tile, with only a trace of dark blue enamel; diameter 4".20.

Bl. 5.—Another much decayed, pale greyish hexagonal tile, with blue and white enamel, but in fragments. Diameter 4".20.

Bl. 6.—Another much decayed, pale yellowish hexagonal tile, with a fragment of dark blue and white enamel remaining. Diameter 4".20.

Bl. 7.—Two thin portions, very much decayed, of a square pale yellowish tile, with dark blue and white enamel. The larger fragment measures 4".30 \times 3".70 \times 0".25, and the smaller 4" \times 2".30 \times 0".25.

Bl. 8.—A red hexagonal tile, with dark blue, almost black, enamel, with a rosette on it in a kind of turquoise blue. Diameter 3".40.

Bl. 9.—Another hexagonal red tile, but with pale blue for the ground colour. Diameter 3" 40.

Bl. 10.—Another hexagonal red tile, with a very dark blue glaze, and a turquoise-blue rosette, the petals occupied with devices somewhat resembling the *fleur de lis*-like figures in the Gaur glazed bricks. Diameter 4".30.

Bl. 11.—Another red hexagonal tile, with bright yellow glaze. Diameter 4".40.

Bl. 12.—A red hexagonal tile with dark blue glaze. Diameter 4".2.

This and the following tile were procured from another mosque built by Khān Jāhan, about one mile distant from the Shāt-gumbaz by Babu Guru Churn Das, and presented by him to the Asiatic Society of Bengal, 8th October 1862.

Bl. 13.—A glazed nearly square tile, 6".10 \times 6".20 \times 1".15. The glaze is dark blue with a foliated device in white.

Krishnagar.

Kr 1-4—Four carved bricks, that have seemingly formed portion of one frieze, the first measures $6' 60 \times 4' 10 \times 2' 10$, the second, $7' 75 \times 4' 10 \times 2' 50$, the third $7' 20 \times 4' 10 \times 1' 85$, and the fourth $6' 35 \times 4' 05 \times 2' 20$. The ornament consists of an undulating stem giving off spiral and wavy tendrils at intervals, each of the former terminating in a rosette, and one with little opposite curled leaflets along the sides. This device is characterised by great freedom of treatment, and is equal to any of the Gaur bricks in execution.

Unfortunately no history accompanies the specimens from Krishnagar, and their age is unknown.

These and the following ten bricks were presented by the Geological Survey of India, 7th August 1881.

Kr 5—Another and similar brick, but without the main undulating stem, with the tendrils in double series, and some of the rosettes substituted by chakra like figures. It measures $7' 30 \times 4' 45 \times 2' 20$.

Kr 6-7—Other two bricks like the last, and with a further modification of the design of tendrils and chakras. In this brick the tendrils are erect, interlocking above and below, and their tips meeting, those below having each a chakra placed on it, and those above with a chakra pendant.

The first measures $6' 10 \times 4' 30 \times 2' 35$, and the second $7' 60 \times 4' 25 \times 1' 95$.

Kr 8—Another brick, with two tendrils crossed at regular intervals, and then becoming divergent, enclosing spaces resembling two opposed scalloped arches, each space being occupied by a lotus rosette, two half rosettes occurring above where the tendrils intertwine. It measures $7' \times 3' 40 \times 2' 15$.

Kr 9—A brick, $7' 40 \times 5' 90 \times 2' 10$. The figures formed by looped tendrils are the same as those in the Gaur era.

melled tiles *Gr. 27 and 28*, and on the Gaur sculpture, *Gr 14*, each enclosing a *fleur de lis*-like figure, connected by a stem with a similar figure below. The space defined by these tendrils has the internal outline of a scalloped arch.

Kr 10—A carved brick, considerably worn, and measuring $6' 75 \times 3' 30 \times 2''$. The device is a double cord, defining arched spaces, separated from each other by large pendent tassels.

Kr 11—A brick measuring $5' 45 \times 4' 10 \times 2' 40$. The ornament consists of a longitudinal series of narrow erect arched elevations terminating in pinnacles. The centre of each arch is occupied by an erect rod with round objects on each of its sides, probably representing buds. A rosette occurs between the pinnacles.

Kr 12—A brick measuring $5' 80 \times 3' 80 \times 1' 70$. The ornament consists of a central stem giving off a richly foliated curved branch on each of its sides.

Kr. 13-14—Two bricks, each bearing a large rosette like figure in bold relief. The larger measures $5' 60 \times 4' 70 \times 2'$, and the smaller $4'' \times 3' 70 \times 1' 30$.

Rājmahāl

Rl 1—A glazed tile, triangular in form, but truncated at the apex and curved, as it probably formed part of a domical structure. It measures $11' 50 \times 8'' 75 \times 1' 75$. The glaze is yellow and blue on this and on the succeeding tiles and is arranged in parallel zig zag lines. In this tile the yellow band is $3' 40$ in breadth, whereas in the others the bands yellow and blue are not more than $1' 60$ in breadth, and there is a faint red line on each side of the blue. The letters S W have been scratched on the clay while still soft, and afterwards glazed over.

From Sodo (?) Begum's tomb near Rājmahāl

This, and the following tile, were presented by Joseph Walmesley, Esq., to the Asiatic Society of Bengal, 31d December 1856

Rl 2 —A tile, about 12" square, and 1 50 in thickness

Rl 3-8 —Six others like the last

These tiles were found let into a floor of the *chābūtrā* at the end of a garden path attached to a European residence at Rajmahal. As they have all the characters of the foregoing two tiles they probably formed part of the same tomb

Presented by the Government of Bengal, 20th May 1881.

Rl 9-12 —A tile, 1" 25 × 8" 25 × 1" 50, and two others. The design consists of a succession of scalloped arches in close apposition, with a partially opened lotus hanging down between them. The arches are almost deep chocolate brown, the borders outlined with white margined with black, the background being orange yellow. The calyx of the lily is in green, and the long petals pale yellow margined with deep brown.

These tiles probably formed part of the decoration of the same tomb.

Presented by the Government of Bengal, 20th May 1881

Rl 13 —A tile, 12" 25 × 7" 80 × 1" 50, probably from Rajmahal. It consists of a series of broadly oval, pointed, orange yellow figures enclosed in a border consisting of four parts, two lateral, and two apical, in white margined with blue, the surrounding colour being pale green, with a bright yellow band along one side of the tile. No History

Budaun

The local tradition regarding this city is that it was founded in 905 A.D. by an Ahir prince whose name was Budh, and after whom it was called Budaun. It passed into the hands of the Muhammadans in 1196 A.D., in which year it was captured by Kitāb ud dun Aibak, the viceroy of Ghīyās ud-

din It was a place of considerable importance for many years afterwards, and, in 1236 A D it gave a second emperor to Delhi, but, until the Mughal power was established in Upper India, the history of Budāun was again one of constant "insurrections and bloody repressions"¹ In the time of Akbar, 1556, it was 'formed into a Sārkār of *Suba* Delhi, and in 1571, the greater part of the city was destroyed by fire' After the rise of the Rohilla power which was centered in Bareilly, Budāun rapidly declined in importance²

It is situated on the banks of the river Sot, in the North-Western Provinces, and in the district of its own name It is said that the principal mosque was originally a Hindu temple

In Cabinet No 3

Br 1—A fragment of a baked clay tile, with a horse shoe shaped letter in relief on its upper surface, covered with a pale blue iridescent glaze It measures 3 20 × 3 90 × 0 80

Presented by the Archaeological Survey of India, August 1882

Sikandra

This place is situated about 5 miles north west of the city of Agra and is one of note, as it is the site of the tomb of the Emperor Akbar who commenced the mausoleum himself, his son Jahāngir finishing it about 1613 The tomb according to Fergusson,³ was borrowed from some Hindu or Buddhist model and, if it had been finished, it would have ranked next

¹ In p G z of Ind Vol II p 238

² Conf Logson's Hist of Jaunpur Briggs Ferstla Gl lwin's Ajin Akbari Blochmann's Ann Akbari Journ As Soc Beng Vol XXXVIII Pt 1 p. 117 184 Vol XLI pt 1 p 109 Proc As Soc Beng 1879 p 49 184 p 100 Arch Surv Rep Vol XI pp 1-11 1881 IV

³ Hist of Ind Arch p 583 figs 333-33

to the Taj. It is surrounded by a garden of forty acres 'approached on each side by arches of red sandstone, the principal gateway being of magnificent proportions'

Sa 1—A portion of the inlaid work or mosaic of the walls of this building, consisting of a foliated device of small pieces of earthenware covered with red, yellow, green, blue and white glaze

Presented by the Geological Survey of India, 7th August 1877

Delhi

Di 1—A fragment of a brick, and measuring 5 50 × 5 50 × 2 25. One side is covered with a rich pale blue glaze, and bears part of an Arabic letter in relief

This fragment and the next were dug up in clearing the ruins around the Kutab Minar. They are parts of an inscription as old as the Kutab Masjid, A H 590, A D 1212

This and the following objects were presented by the Archaeological Survey of India, 8th August 1882

Di 2—Another and probably similar fragment, measuring 5 30 × 3 80 × 1 25

Di 3—A fragment, 7 50 × 5 25 × 0 70, with a foliated design in pale red and green on a white and yellow brick-ground. The cement has been laid on a coarsely silicious material resembling a finely ground quartz or a very coarse porcelain, and of the same nature as two glazed fragments from Bhuhar and one from Indor Khera

This fragment and the next are from the screen wall at the tomb of Bakhtiar Khān. They were found at the foot of the wall where the glazed tiles were repaired by the late King of Delhi in dirty blue tiles. They were given to General Cunningham by the attendants

Di 4—Another fragment of the same substance mea

asuring $6' 50 \times 4' 70 \times 0' 60$, with a rich green glaze as a background, and foliated devices in yellow, red, white, purple and blue

D: 5-6—Two hexagonal tiles, each with a hole in its middle, and measuring $3' 50 \times 3' 00 \times 0' 70$, covered with yellow enamel, except in the centre, which is occupied by a small disc $1'$ in diameter, coloured green, and let into the hole into which it had been fastened with cement. They are made of the same substance as the last two fragments

They were obtained in a ruined building opposite Humayan's tomb at Delhi

D: 7-11—Five very small (minute) fragments of glaze, from white porcelain tiles

D: 12—A small marble spoon, with the inner surface scalloped and the outer surface unfinished. The handle is $1' 70$ long, and the spoon cavity $2' 30$ in diameter

Malwa

A stone fragment, $8' 75 \times 4' 75 \times 2' 10$, consisting of fretwork in relief, enclosing stellate and lozenge-shaped spaces

• It is said to have been obtained at Munda by Lieutenant Blake, 1842. Presented by the Geological Survey of India, 7th August 1877

Haiderabād

(Nizam's Dominions)

Hd 1—A tile of baked clay, and measuring about $8'$ square and $0' 90$ in thickness. The ground colour is a rich bright green, covered in the middle with an elaborate rose-like figure in brilliant tints of red, yellow, deep purple, pink, blue and green. A triangular band occurs at two of the corners coloured deep blue, bordered with yellow, and having little rosette like figures along it, the space enclosed by the band being bright red. A yellow leaf with a purple border

covers each band from the green area, and the other corners of the tile are occupied with a pale pink star like flower with a yellow centre, and twigs radiating from it. This is by far the richest and most grandly coloured of all the tiles in this Museum.

It was presented, along with the following tile, by the Archaeological Survey of India, 11th August 1882.

Id 2—A baled tile about 8" square, 0" 80 thick, with a dark rich blue for a background, with bunches of pink and green grapes outlined in purple the vine with a yellow stem and pink leaves, also portrayed in purple lines and coloured pink, but some of them with blue and others with green and with red centres. Besides these which occupy two sides of the tile, the other two sides have complicated designs, one outlined in red, defining pale blue areas, and the other in green, enclosing a red area with a rosette resembling the great rosette of the last tile.

Lahore

Lc 1—A tile of baked clay, about 4" 75 square, and 6" 50 thick, covered with a pale yellowish grey glaze each corner being occupied with a broad figure in black, the fourth of a square figure formed by four tiles in position.

This, the central piece of a panel bordering, is from Asaf Khan's tomb.

It was presented by the Archaeological Survey of India, along with the following nine glazed tiles, 11th August 1882.

Lc 2—A tile of coarse porcelain about 5" 65 square and 6" 55 thick, with a green glaze on a blackground and foliated designs in purple, red, yellow, blue and white.

Lc 3-1—Two baled clay tiles, each about 5" x 6" 50 x 1", apparently forming parts of a single design consisting of a circle into which two flowers enter, bracketed to each other, and, on each side, to floral twigs. The background is a bright

yellow glaze, the flowers being in purple, red, pink, blue and green, and the bracts blue and purple

Le 5-6—Two tiles like the last, set in a wooden frame, and enclosed on two sides with a border of four tiles, 2' 6" broad, covered with a pale grey glaze, along which runs a dark brown band. The two enclosed tiles are each about 6' 25" x 8"

Le 7-8—Two tiles set in a wooden frame, each about 9" square, and forming a very excellent representation of a chrysanthemum, placed on a green and red foliated pedestal, and under a scalloped green arch with a red foliated border, the background being bright yellow

Le 9-10—Two glazed tiles in a wooden frame, one 7" x 8", and the other 7' 75" x 7' 10". One consists of a large yellow eight petaled flower growing from a red stem. The leaves are elongated, pointed and darkly veined. The ground colour is a rich deep green. The other tile is pale green with a richly foliated, somewhat conventional device of brilliantly coloured flowers, with dark purple stems and blue bracts

Sindh

Sh 1—A portion of an oblong brick or tile, measuring 3' 75" x 1' 80" x 0' 95", covered with blue enamel

From Alor, the ancient capital of Sind

Presented by the Geological Survey of India, 7th August 1877.

Herat.

Hi 1-8—Light small pieces of glazed bricks or tiles, two deep black, two dark rich blue, one green, one greyish white, and two pale blue

Presented by the Geological Survey of India along with the following fragment, 7th August 1877

Hi 9—A much larger fragment than any of the foregoing, 1' 40" x 4' 20" x 0' 80", with a red petaled flower printed on a

yellow background. This specimen is doubtfully referred to Herat.

Assam.

Am. 1 —A glazed tile measuring $4^{\circ} 55 \times 3^{\circ} 60 \times 1^{\circ} 35$. It consists of a large rosette of eight petals, four large and four small, in white glaze, the margin, and a central ridge on each being coloured blue, also the centre of the rosette and the border of the brick enclosing it. The enamel has been laid on roughly, and is full of air-bubbles. In this respect, and in the workmanship and design, it resembles the glazed tiles from Upper Burma.

From Goalpara. Presented by H. L. Houghton, Esq., 28th August 1867.

Am. 2 —A fragment of a tile with a rich blue glaze, with remains of air-bubbles.

Presented by the Geological Survey of India, 7th August 1877.

B Ms 4—A brick measuring $5'' 60 \times 4'' 85 \times 2''$, with a large imperfect foliated device

B Ms 5—A brick measuring $7'' \times 2'' 90 \times 1'' 60$ The device consists of four petaled flowers in contact by the apices of their petals, and above this is a line of little *fleur de lis*-like figures each resting on a lotus petal

B Ms 6—A brick measuring $4'' 15 \times 3'' 60 \times 1'' 70$ The design is simply a four-petaled flower

B Ms 7—A brick measuring $5'' 80 \times 2'' 30 \times 2''$ The ornament consists merely of little cubes touching at the angles so that a central interspace is defined by four cubes

Ms 1—A piece of mosaic in two fragments, and measuring $9'' 25 \times 6'' 50 \times 2''$, consisting of bits of earthenware in white, blue, green and yellow glaze set into a matrix of lime

Ms 2—A tile of baked clay, measuring about $10'' 25$ square and $1'' 30$ thick, in rosette like devices, made of hexagonal figures, each with a pointed end touching a ray of a central star-like design The ground colour is white and the figures dark blue, or bluish green

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From Goalpara Presented by H L Houghton, Esq, 25th August 1867

Am 2—A fragment of a tile with a rich blue glaze, with remains of air bubbles

Presented by the Geological Survey of India, 7th August 1877

Bengal and Miscellaneous

The following bricks are from Pirpanti, Kahlgaon and Murshidabad, but the history of the individual bricks is not known —

B Ms 1—A carved brick, consisting of a horse shoe shaped figure covered with discs diminishing in size towards the ends of the figure and enclosing a floral device It measures $4^{\circ} 60 \times 5^{\circ} 20 \times 2^{\circ}$

Presented by the Geological Survey of India, 7th August 1877, along with the following six bricks —

B Ms 2—A brick consisting of a rosette broken into three pieces It measures $6^{\circ} 30$ square and $1^{\circ} 30$ in thickness

B Ms 3—Two bricks, the first measuring $6^{\circ} 50 \times 5^{\circ} 90 \times 1^{\circ} 40$, and the second $6^{\circ} 50 \times 5^{\circ} 45 \times 1^{\circ} 55$, consisting of foliated devices surrounding plain discs

B Ms 4—A brick measuring $5' 60 \times 4' 85 \times 2'$, with a large imperfect foliated device

B Ms 5—A brick measuring $7' \times 2' 90 \times 1' 80$ The device consists of four petaled flowers in contact by the apices of their petals, and above this is a line of little *fleur de lis*-like figures each resting on a lotus petal

B Ms 6—A brick measuring $4' 15 \times 3' 60 \times 1' 70$ The design is simply a four petaled flower

B Ms 7—A brick measuring $5' 80 \times 2' 30 \times 2'$ The ornament consists merely of little cubes touching at the angles so that a central interspace is defined by four cubes

Ms 1—A piece of mosaic in two fragments, and measuring $9' 25 \times 6' 50 \times 2'$, consisting of bits of earthenware in white, blue, green and yellow glaze set into a matrix of lime

Ms 2—A tile of baked clay, measuring about $10' 25$ square and $1' 30$ thick, in rosette like devices, made of hexagonal figures, each with a pointed end touching a ray of a central star like design The ground colour is white and the figures dark blue, or bluish green

GENERAL ARCHÆOLOGY.

Pachamba

Pachamba is a sub division of the Hazaribagh district of Bengal, and the following pieces of metal were obtained there from a native¹ who found them "within a cubit's depth of the surface of a hillock which covers an area of about 4 local cottahs (i.e., about 10 or 12 cottahs of the Bengal standard measure) The hillock is surrounded by others, some larger and some smaller," but the exact locality where the metal pieces were discovered the finder would not divulge, owing to a superstition he had regarding them

Captain W L Samuells, who obtained two of these objects from the native, was under the impression that one of them was the head of a battle axe, and that it had been mounted in a primitive fashion in the end of a split stick, but the other being oval, he could not conjecture to what use it had been put The late Dr T Oldham² pointed out that both were more or less "simply the bloom, derived from the small copper furnaces which were known to have been in use with the old smelters or workers in copper in the country, and of which little smelting pots examples still remained" One "bore all the marks of the fine earth or sand into which it was run, a rudely circular or slightly oval thin plate of copper, just as the melted metal would naturally spread out, if poured out in the semi viscous state in which such little pots would yield it On this piece there was

¹ Proc. As Soc Beng, 1871 pp 232—234 Geology of India Pt. I, p 443

² *Op cit* p 233

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¹ Proc. As. Soc. Beng. 1871 pp. 232—234. Geology of India, Pl. I, p. 413.

² *Op. cit.*, p. 233.

not a trace of hammering or of the application of any tool. The second, on the other hand, though precisely similar to the first for one half its surface, had the other portion beaten and hammered up to a straight line, the two ends of this being hammered out into two shoulders or two semi circular curved recesses, which would be admirably suited for the application of a handle formed of a split bamboo or stick, as Captain Samuells has applied it. But the curious part of it is, if the e were so intended for the application of a handle,—and with such a handle unquestionably the heavy mass of copper would form a rude, but very effective, axe or club, though not a cutting tool,—it is doubly strange that those who knew so well how to hammer this put so neatly into shape should not also have hammered out the edge so as to form a sharp cutting surface. This edge now remains with all the roughness and thickness of the old bloom just as it flowed from the melting pot.”

These metal plates would appear to be half formed battle axes, but, at the same time, the fact should not be lost sight of, that three of them closely resemble a copper plate, recording the grant of an estate in the Balasore district, figured and described by Mr Beames,¹ while the fourth is unlike the form of any known weapon, and may, like the others, have been intended for writing of some sort.

In Cabinet No 4

Pa 1 — A flat but oval metal plate, measuring 7" × 5" 90 × 0" 50. One side is perfectly flat but the other slightly convex and rounded off to the former, the edge being rough in some places and partially hammered in others, each surface bearing traces of the roughness produced by the sand or earth in which it was cast. It weighs 3 lbs 13½ oz.

¹ Ind. Ant., Vol I p 350 Pl 14 (double)

This and the following piece were presented by Captain W L Samuells to the Asiatic Society of Bengal, 1st November 1871.¹

Pa 2—The plate described by Captain Samuells as a battle axe and fitted by him into a handle. It corresponds to the Balasore copper plate grant, but has the two lateral concavities more pronounced. It resembles *Pa 1* in having a flat, and a convex surface, but the edge is not so thick although beveled off in the same way. The shouldered portion has been hammered out and is the thickest part of the plate, being 0" 60. The total length is 7" 15, the breadth 5" 45, and the thickness 0" 45. It weighs 3 lbs 1 oz.

I am indebted to my colleague Dr Warden, Professor of Chemistry, Medical College, and Chemical Examiner to Government, for quantitative analyses of the two foregoing specimens, and for similar analyses of three copper weapons, one ring from Manipuri, one barbed spear-head from Bithur, another from Fatehgarh, a small Indian sword or dagger, and a bronze bracelet from Baluchistan. The results of these analyses, and Dr Warden's remarks on the processes employed by him in making them, will be found in Appendix C.

Pa 3—Another and more unfinished than the last, slightly longer, not so broad, and with the greatest thickness attained at the concavity at the sides, there being no trace of hammering, the plate in casting having thinned away to the lower edge. It measures 6" 20 × 4" 55, and has a thickness at the centre of 0" 69, and at the concavity of 0" 75, one side being much thinner than the other. It weighs 3 lbs 8½ oz.

This and the following plate were presented by Mr Heyne 18th April 1871.

¹ Proc As Soc Beng 1871 p 231

Pa. 4.—Another but smaller, flat on both surfaces, and of the nearly uniform thickness of 0" 55, even at the edges which are quite flat, the whole plate being covered with hammer-marks. It measures 5" 15 \times 4" 15 \times 0" 55; and weighs 2 lbs. 9 oz.

Bithur.

The town of Bithur is situated about 12 miles north-west of Cawnpur, on the banks of the Ganges; but nothing appears to be known of its early history.

The following remarkable copper, barbed spear-head or harpoon was found near this place, and was presented to the Asiatic Society of Bengal by Captain Presgrave, 14th July 1821.¹

Br. 1.—It measures 12" 30 in length, and now weighs about 1 lb. 3½ oz.

It consists of three portions, a terminal tapering blade 6" 30 long with a maximum breadth of 2" 15 at its commencement, a cylindrical barbed portion, and the tang. The blade is traversed longitudinally by a strongly pronounced midrib increasing in thickness from the tip to the base. Each side of the blade, at its beginning, has a backwardly curved process, or barb. The cylindrical barbed portion consists of two outwardly projecting rod-like barbs, on each side, separated from each other and from the barbs of the blade, by intervals of 0" 75. Each barb is about 0" 60 in length, and 0" 30 in thickness. Besides these there is also a small rod-like outwardly projecting process on each side before the beginning of the tang, one being perforated at its base by a hole or eye having a diameter of 0" 19, doubtless for the passage of a cord used for tying the harpoon on to its shaft. This portion

¹ As. Res, Vol XIV, 1822, App III, p. 3.

of the weapon is 3' long and nearly 1' in diameter. The tang is slightly tapered towards its proximal end, and is almost 3' in length

For Professor Warden's analysis see Appendix C.

A weapon presenting the foregoing characters was figured by the late Dr John Alexander Smith,¹ and Sir Walter Elliot² states that another, apparently similar to it, was described and figured, so long ago as 1838, in "*Det Kongelige Nordiske Oldskrift-Selskabs, Aarsberetning*," but I have not had access to this work

The history of the weapon described and figured by the late Dr Smith has not been satisfactorily ascertained, but there is little or no doubt that it was of Indian origin, whilst the spear-head, figured in the *Reports of the General Anniversary Meetings of the Royal Society of Northern Antiquaries*, at Copenhagen, was sent to that Society by the Asiatic Society of Bengal, during the Secretaryship of James Prinsep. In his letter forwarding the spear-head to Copenhagen, Prinsep stated that weapons of this form had frequently been dug up in the neighbourhood of the Hindu towns of Mathura and Bindraban, and that the natives considered them to be of the same kind as those used in the Mahābhārata war, but that he doubted this because only weapons of steel are mentioned in the Mahābhārata poem. The weapon now in Copenhagen was said to have been "found at a landship near the village of Niorai, in the province of Etawah, between the rivers Gauges and Jumna, in the interior of Hindustan." In Prinsep's letter it appears to have been mentioned as a copper weapon, and it was found by Professor Forchhammer by chemical analysis "to be very good and pure copper, with nearly nothing, or

¹ *Proc Soc Ant of Scotland*, 10th Jan'y 1870, p. 293

² *Op cit.*, 13th Apl 1874, p. 692

very little, of an admixture of tin, or probably of some other substance found therein" It does not appear however to have been submitted to a quantitative analysis

The other and similar weapon described by Dr Smith was made the subject of a quantitative analysis by Dr Stevenson Macadam¹ and with the following result —

Copper	91 12
Tin	7 97
Lead	0 77
Loss	0 14
	<hr/>
	100 00
	<hr/>

A weapon similar to the two foregoing was obtained many years ago by Sir Walter Elliot from the Curators of the Museum of the Asiatic Society of Bengal, and this weapon has been presented by him to the Society of Antiquaries of Scotland² It has been analysed by Dr S Macadam and has been ascertained to have the following composition —

Copper	93 18
Tin	6 74
	<hr/>
	99 92
	<hr/>

The Rithur weapon, which is probably one of the weapons seen in the Asiatic Society's Museum by Sir W Elliot, in 1811, and which I made over for analysis to Dr T Oldham, in 1873, has been recently analysed by Professor Warden (*See Appendix C*)

All the foregoing spear Leads conform to a type which is essentially Indian, and, as they were probably all obtained from the North West Provinces, it seems rather remarkable that two of them should have a comparatively large percentage of tin,

¹ *Proc. Ant. Scot.*, 1870 p 300

² *Proc. Ant. Scot.* 1874 p 670

whilst in two others only a trace of that metal has been found

Gorakhpur District

Mr H T Blanford, in 1864,¹ while exhibiting to the Asiatic Society of Bengal some flint implements of the early stone period found at St Acheul, near Abbeville, took occasion to call attention to some portions of a semi fossil human skull found by him, unlabelled, and without any note of locality in the Society's Museum. The following is Mr Blanford's description of these specimens. The skull "consisted of the occipital and parietal bones and a portion of the frontal, with portions of upper and lower jaws, and was filled with a mass of shells of the genus *Unio*, also semifossilized, and loosely connected together by calcareous infiltrations, in a sandy matrix. The *Unio* was of a living species, but that fact would afford no indication of age, as the fresh-water shells which accompany the bones of extinct mammalia in the Nerbudda alluvium are all of living species. Mr W Theobald had found this specimen some years ago in the Museum, shortly after his return from the Nerbudda Valley, and then stated that the matrix of the specimen resembled that of certain of the Nerbudda bone deposits. The specimen had been laid by, and had only been re-found lately after much search. Mr Blanford now exhibited it to the Meeting, in the hope that some of the older Members of the Society might be enabled to throw some light on its history. The skull, so far as could be judged from the fragments preserved, was well formed, and not unlike that of some of the recent native skulls in the Society's Museum. Until something was known of its history, no inference could be drawn as to its antiquity."

¹ Journ As Soc Beng Vol XXIII p 570

Some time after I had taken charge of the Asiatic Society's Museum for Government, in March 1865, I found the foregoing fragments, and, in the same Cabinet, other fragments evidently belonging to the same *'find.'* These consisted of a portion of the left temporal with the attached mastoid process of the occipital, a right ilium, with the body of a sacral vertebra displaced on to its inner concavity, but fixed to it by the matrix, and the fragment of the shaft of a right human femur. But besides these there are some fragments of limb bones of a large ox, part of a rib, and four pieces of the horn of a large deer.

from Oudh, and joins the Gogra at Gopalpore. A bridge is building near the spot, and the convicts in digging for Kunkur, came upon what would appear to be a pit filled with shells, deers' horns, and all sorts of bones. It appears to be about 12 or 15 feet deep. The size is not yet known, but many thousand maunds of shells have already been dug out for lime. The termination of the bed of shells, where we have come upon it, is perpendicular, like the side of a pit. The site is some jungle close to the high bank of the Nuddee.

"No one in the neighbourhood can make even a tolerable guess how this immense mass of shells and bones could have come where we find them. There is no village anywhere near. Some of the people think that some great man in former days must have intended to build a bridge where mine is now building and have collected the shells for lime. Others, that a mahajan may have collected them for exportation, but neither of these hypotheses will account for the large quantity of horns and bones found amongst the shells. Perhaps the most general belief is, that an Asur lived there, and that he was in the habit of chucking into this pit the bones of the men and animals he devoured as also the shells of the fish he was forced to eat when he could get nothing better to devour!"

"I have little doubt the collection is artificial—but I am quite at a loss to imagine how, and by whom, it could have been made.

"As a matter of curiosity, I have thought it right to send you some of the shells, bones and horns, with the above brief account. The discovery has been a fortunate one for me, in supplying me with an enormous quantity of the finest lime for my numerous bridges.

It will be observed that this letter mentions shells, deers' horns and all sorts of bones, and that the natives held that the Asur devoured men as well, which circumstance would seem

Two of the pieces of deer horn are especially interesting, as one slightly curved fragment 7" 50 long, and about 1" 50 in diameter, has been beveled off at both ends, whilst the other is also beveled at one end. It may be that both of these fragments were horn implements, but at the same time, as Mr H. B. Medlicott has suggested to me, the beveling may be due to the fragments becoming embedded in the bed of a stream, the ends being worn away by attrition. The fore-end of a tine has also been beveled off, but this may have been the work of the deer itself. The base of probably the same antler as the foregoing fragments is also represented, and from the way it is defined it has evidently been a shed horn, and the species would appear to have been *Cervus duvaucelli*.

No 1—The upper portion of a human skull, comprising part of the frontal, the greater part of the parietals, and part of the occipital bones. The back portion of the skull is much broken, and some of the pieces overlap one another and are cemented together by the calcareous matrix in which they were found.

No 2—A mass consisting of the upper and lower jaws of the right side of a human skull. It will be observed that both jaws have been much flattened, and that they are bound together by the matrix in which they had lain. It will also be noticed that the lower jaw has been broken across, one portion lying behind the other more or less flattened out. The upper incisor teeth are wonderfully perfect, but the lower incisors and premolars are much worn, the crowns being ground down flat. The infraorbital foramen of the right side is well seen. The shells of the deposit in which these interesting remains were found are adhering to the bones.

No. 3—The anterior portion of the superior maxilla of

from Oudh, and joins the Gogra at Gopalpore. A bridge is building near the spot, and the convicts in digging for Kunkur, came upon what would appear to be a pit filled with shells, deers horns, and all sorts of bones. It appears to be about 12 or 15 feet deep. The size is not yet known, but many thousand maunds of shells have already been dug out for lime. The termination of the bed of shells, where we have come upon it, is perpendicular, like the side of a pit. The site is some jungle close to the high bank of the Nuddee.

"No one in the neighbourhood can make even a tolerable guess how this immense mass of shells and bones could have come where we find them. There is no village anywhere near. Some of the people think that some great man in former days must have intended to build a bridge where mine is now building and have collected the shells for lime. Others, that a mahajan may have collected them for exportation, but neither of these hypotheses will account for the large quantity of horns and bones found amongst the shells. Perhaps the most general belief is, that an Asur lived there, and that he was in the habit of chucking into this pit the bones of the men and animals he devoured as also the shells of the fish he was forced to eat when he could get nothing better to devour."

"I have little doubt the collection is artificial—but I am quite at a loss to imagine how, and by whom, it could have been made."

"As a matter of curiosity, I have thought it right to send you some of the shells bones and horns with the above brief account. The discovery has been a fortunate one for me, in supplying me with an enormous quantity of the finest lime for my numerous bridges."

It will be observed that this letter mentions shells, deers' horns and all sorts of bones, and that the natives held that the Asur devoured men as well, which circumstance would seem to indicate that human bones had been seen among the other remains. The description, therefore, contained in this letter, is applicable, in a general way, to the objects here exhibited and as there were no other objects in the Museum, at the time, of a like nature they are probably the specimens described in Mr Tucker's letter, but it will now never be possible to establish this conclusively.

Two of the pieces of deer horn are especially interesting, as one slightly curved fragment 7" 00 long, and about 1" 50 in diameter, has been beveled off at both ends, whilst the other is also beveled at one end. It may be that both of these fragments were horn implements, but at the same time, as Mr H B Medlicott has suggested to me, the beveling may be due to the fragments becoming embedded in the bed of a stream, the ends being worn away by attrition. The fore-end of a tine has also been beveled off, but this may have been the work of the deer itself. The base of probably the same antler as the foregoing fragments is also represented, and from the way it is defined it has evidently been a shed horn, and the species would appear to have been *Cervus duvaucelli*.

No 1—The upper portion of a human skull, comprising part of the frontal, the greater part of the parietals, and part of the occipital bones. The back portion of the skull is much broken, and some of the pieces overlap one another and are cemented together by the calcareous matrix in which they were found.

No 2—A mass consisting of the upper and lower jaws of the right side of a human skull. It will be observed that both jaws have been much flattened, and that they are bound together by the matrix in which they had lain. It will also be noticed that the lower jaw has been broken across, one portion lying behind the other more or less flattened out. The upper incisor teeth are wonderfully perfect, but the lower incisors and premolars are much worn, the crowns being ground down flat. The infraorbital foramen of the right side is well seen. The shells of the deposit in which these interesting remains were found are adhering to the bones.

No. 3—The anterior portion of the superior maxilla of

the right side of another human skull, in which the crowns of the incisor and premolar teeth are worn regularly down anteroposteriorly into convex smooth surfaces of a brown hue. The free border of the external orifice of the nasal passage of the right side is very perfect.

No 4—The horizontal ramus of the right lower jaw of a human skull with the last molar teeth, and the premolars intact. The three teeth have similarly worn crowns with the previous fragment.

No 5—The external auditory meatus of the right side of a human skull with the mastoid process and a mass of matrix and broken bone.

No 6—A fragment of a left human temporal bone with mastoid process of occipital.

No 7—The hinder portion of an upper human jaw of the right side containing nearly two perfect molar teeth.

No 8—The middle of the shaft of a right human femur.

No 9—A small mass of broken human bones, all firmly joined together.

No 10—A right human humerus, with its anterior border crushed and part of a sacral vertebra firmly attached to the under inner face of the bone.

No 11—A mass of broken human bones firmly united together, and with a portion of a shell attached.

No 12—Another and similar, but smaller fragment.

No 13—A number of very small fragments.

No 14—A quantity of the broken matrix and earthy debris of the matrix, with broken fragments of bones and shells.

No 15—Two small masses of agglutinated shells.

No 16—A small quantity of broken shells. The shell is an *Unio*.

No 17 —Portion of the base of a deer's antler, measuring 7" 50 and slightly curved. One end beveled off. The opposite end is somewhat similarly ground, but it differs from the other in the circumstance that it is truncated at the extreme point.

No 18 —Another and similar fragment, but smaller, measuring 5" 50 long.

No 19 —The tine of an antler, beveled off at the point.

No 20 —The base of a right antler, including the main stem and brow antler. From the relation of these two parts it would appear that the animal was *Cervus duvaucelli*.

No 21 —A right metacarpal of a ruminant, 7" 50 long, and much encrusted with a calcareous deposit.

No 22 —The upper end, but without the head, of a very large femur of a bovine animal.

No 23 —The upper portion of a very large left bovine metatarsus, 3" 20 across the upper articular surface.

No 24 —The lower portion of the left metatarsus of a very large bovine animal, the distal articular surfaces having a transverse breadth of 4 inches.

No 25 —The right astragalus of a very large bovine animal having an antero-posterior length of 3" 80, and a maximum breadth of 2" 50.

No 26 —The central portion of a large rib, probably of a ruminant.

Mainpuri

The district of Mainpuri is situated in the North Western Provinces, to the east of Agra, the Jumna defining it on the south. It formed part of the ancient kingdom of Kanauj, and the numerous Buddhist mounds that occur throughout it attest the antiquity of its civilization.

The following specimens¹ were found in this district having been unearthed by a cultivator while tilling his field. When disturbed they were found lying "littered together in a heap, without order, and not enclosed in any vessel or receptacle, and they were not at a great depth below the surface."

Mt. 1—A copper spear head 7 long, and with a maximum breadth across the teeth of 2". The lower end is cylindrical for about 1" 50, having a diameter of 0 50, and from the further end of the cylindrical portion a ridge runs along both surfaces of the blade of the instrument the sides of which are deeply serrated, like the edge of a saw, with five fine recurved teeth, the largest measuring 1" 28 along its longest border. The expansion at the distal end of the cylindrical portion has a hole² through it, doubtless for tying the spear head on to the shaft, the more contracted tang being let into the socket of the shaft. It weighs 14 oz.

For Professor Warden's analysis, see Appendix C.

This and the following eight objects were presented to the Asiatic Society of Bengal by the Magistrate of Mampurí, 4th November 1868.

Mt. 2—A broad flat celt, with a slightly rounded cutting edge, the celt having a breadth at this end of 4" 50 and at the opposite end of 3" 40, the maximum thickness being 0 45. One side is perfectly flat, but the other is very slightly convex. This implement closely resembles some of the forms of celts found in the north of Europe. It may have been used as a battle-axe³. Its weight is 2 lbs 9½ oz.

¹ *Proc. As. Soc. Beng.* 1868 p. 251 *et* p. 269. *Geology of India*, Pt. I p. 443.

² Mr. John Cockburn has erroneously described this spear head as having two eyelets. It has only one. *Conf. Journ. As. Soc., Bengal*, Vol. LII Pt. II p. 63.

³ *Conf. Cockburn Journ. As. Soc. Beng.* Vol. XLVIII Pt. II p. 136.

For Professor Warden's analysis see Appendix C

M. 3 —A long, narrow and thin celt, measuring 4' 75 in length and 1' 80 in breadth at its lower, and 1' 30 in breadth at its upper end. It is not more than 0' 20 in thickness. Forms of this shape also exist in Europe. It weighs 4½ oz.

For Professor Warden's analysis see Appendix C

M. 4-2 —Six rings resembling bangles, but three of them are linked together, having been apparently found in this condition, which renders it improbable that they were wrist ornaments. Some of them, however, are finished off in the way some bangles are at the present day, *viz*, beveled off at the edges with a slight longitudinal ridge externally. They are all open rings, and the largest has a maximum diameter of 2," and the smallest of 1' 62. The late Dr T. Oldham has pointed out that they resemble in form the so-called 'ring money,' of Northern Antiquaries. They weigh 4½ ozs.

For Professor Warden's analysis see Appendix C.

Fatehgarh

This place is situated close to the city of Farrukhabad in the North-Western Provinces, and as the district itself contains within it the site of the capital of the ancient Hindu kingdom of Kanauj, it is of great interest to the antiquarian. It is stated in the *Asiatic Researches*¹ that thirteen copper weapons were found at Fatehgarh, but the circumstances attending the discovery have not been recorded. Only four of these weapons are mentioned in the Society's catalogue.²

Three of these swords are elongately leaf shaped. They differ from the leaf shaped swords of Europe in presenting

¹ *Op cit*, p 232 ² *Op cit*, Vol VII 1830 p 621 ³ *Op cit* p 9

no contraction along the blade from the tip to the hilt, and in their apparently having had no wood on the handle, which was probably only bound with hide cut in strips. This part of these swords also differs from European weapons in having a point of considerable length projecting outwards from two to nearly three inches from each side of the hilt. The edges are not very sharp, and in one there are two large gashes near the hilt. The shortest sword has the smallest handle, much too small for my hand, which fits the handles of the other two. The midrib is well defined to the tip.

The other sword has a long tapering blade, one cutting edge of which is rounded off into the handle, while the other turns in towards it at an obtuse angle. The midrib is well pronounced. The hilt is quite different from the other three, in being much larger and in having only a short projection on one side of its proximal end, *viz*, on the side on which one cutting edge forms an obtuse angle with it.

Pl. 1 —A copper sword 2 15" 45 in length from the centre of the hilt to the tip. greatest diameter at base of the blade 3" 00, and 6" from the tip 2" 23, thickness at the base of the blade through the midrib 0" 55, and 0" 23 at one inch from the tip. The handle is 4" long and 0" 45 in thickness, and 1" 28 in breadth, the distance between the divergent points of the hilt being about 3 50. One side of the hilt is nearly flat and the other slightly convex, and its sides bear unmistakeable signs of having been hammered out. The blade is covered with a thin layer here and there of the earth in which it was buried. This sword weighs 4 lbs 11 ozs.

Professor Warden's analysis will be found in Appendix C.

This and the following three swords, and also probably the fifth object, were presented to the Asiatic Society of Bengal by T. Williams, Esq., 2nd September 1829.

Pl. 2—Another copper similar sword to the last but measuring 2' 4" 50 long, and 2' 95 in breadth a little above the handle which is about 1' long to the hilt, the divergent parts of the latter are twisted at their ends, but 1' 50 apart. The handle at the middle is 1' broad and 0' 50 in thickness, the maximum thickness of the blade being 0' 58. It weighs 5 lbs 4 ozs.

Pl. 3—Another copper sword 2' 1' 50 in length, with a maximum breadth of 2' 75, and thickness of 0' 39. The handle is rather short, being only 3' 25 long, 1' broad and 0' 39 thick. The divergent points of the hilt are 3' 75 apart. It weighs 2 lbs 12 ozs.

Pl. 4—Another copper sword, of a different form, as already stated, and being not leaf but dagger shaped, with only one thick short projecting point from the hilt, the handle being very long. The total length is 2' 5' 10, and the handle measures 5' in length by 1' 32 in maximum breadth, with a thickness of 0' 57. The blade above the handle is 2' 85 in breadth and 0' 60 in thickness. The midrib of the blade is strongly pronounced, and on one side it is prolonged on to the handle.¹ It weighs 4 lbs 11 ozs.

Pl. 5—The following curiously shaped thin copper object has all the external characters of the foregoing swords, being similarly covered here and there with apparently the same soil, and its resemblance to them is in this respect so marked that it probably formed one of the fourteen objects said to have been discovered at Fatehgarh. It consists of an upper portion, semicircular in form, with a transverse diameter of 6' 50 and thickness of 0' 12, continuous below, with

¹ The small round hole at the base of this sword was made by Dr. Warden in order to obtain a piece of the weapon for analysis. He also cut off a portion of the handle at its base.

banks 60 to 80 feet high. Mr P. N. Bose,¹ who discovered the following objects has called attention to the fact that Captain Dangerfield incidentally mentioned, in 1823, in his report on the Geology of Malwa², that the natives asserted that Maheswar stands on the site of an ancient city of the same name, which they said was destroyed, at a remote period, along with eighty other large places in Mālwa and Bagur, by a shower of earth. Dangerfield was shown large earthen vessels and bricks in the upper bed, or near the junction of the two beds of alluvium through which the Narbadā has cut for itself its deep channel. Captain Dangerfield's and Mr. Bose's descriptions of the beds are practically the same, and they divide the alluvium into two zones, a light coloured upper bed 20 feet in depth, and a brown coloured lower bed 45 feet in depth, these two beds being separated from each other by a thin dark-coloured layer of clay, which Mr Bose says might have "formed the soil of the now inhumed city." These beds are exposed along the banks of the river, and the lower portion (6 feet) of the upper bed, he found to contain bits of charcoal, fragments of pottery, bones of cattle, small pebbles, bricks and rolled pebbles which he describes as "chipped off artificially," while the upper 14 feet contained only large rolled pebbles and fresh water shells. He also found that the lower portion of the upper bed of alluvium contained a series of wells, of which he counted six. He dug into one of them which he describes as continued down about 10 feet into the lower zone of the alluvium, but he does not state how far it

¹ Journ. As. Soc. Beng., Vol. LI Pt. 1 pp. 286-289 Pls XIV and XV
Mr Bose I believe has since corrected his identification of this place with the
Maheswar of Cunningham. — *Arch. Geo.* p. 488

² Malcolm's *Memoir of Central India*, Vol. II p. 325

long divergent sword like processes, but above these a long curved process is given off on each side, its free end being curved downwards and inwards, and tapering towards its apex. This process has a breadth at its base of 2" 15 and a thickness of 0" 20. The lower border is thicker than the upper, and one side of the process is flat and the other slightly convex from border to border. The lower divergent process begins here laterally, and, measured from this point, it is 1' 6" 30 in length, with a basal diameter of 3" 05, and thickness of 0" 19. Each is sword like in form, and tapers to its apex, the outer border being nearly straight and the inner curved. It weighs 4 lbs 11½ ozs. It is impossible to surmise to what purpose this curious object was put.

Locality unknown.

L U 1—A short copper sword or dagger of the same type as the series *Fh 1-4*. It measures 1' 4" 75 in length, with a maximum breadth below the handle of 1" 60, and a thickness of 0" 20. The handle is 3" 10 long, 0" 62 in breadth, and 0" 30 in thickness. The divergent hilt points are extremely long, their tips being 6" 60 apart, and owing to their great length this dagger may have been used by having been grasped with the two points between the thumb and first finger. It weighs 13½ ozs.

Professor Warden's analysis is given in Appendix C.

Maheswar

Maheswar is one of the chief towns of the Native State of Indore, in Malwa, or the Central Provinces. It is situated on the right bank of the Narbada, about 40 miles south of the present capital, and the river at this place runs between

banks 60 to 80 feet high. Mr P N Bose,¹ who discovered the following objects has called attention to the fact that Captain Dangerfield incidentally mentioned, in 1823, in his report on the Geology of Malwa², that the natives asserted that Maheswar stands on the site of an ancient city of the same name, which they said was destroyed, at a remote period, along with eighty other large places in Malwa and Bagur, by a shower of earth. Dangerfield was shown large earthen vessels and bricks in the upper bed, or near the junction of the two beds of alluvium through which the Nerbada has cut for itself its deep channel. Captain Dangerfield's and Mr. Bose's descriptions of the beds are practically the same, and they divide the alluvium into two zones, a light coloured upper bed 20 feet in depth, and a brown coloured lower bed 45 feet in depth, these two beds being separated from each other by a thin dark-coloured layer of clay, which Mr Bose says might have "formed the soil of the now inhumed city." These beds are exposed along the banks of the river, and the lower portion (6 feet) of the upper bed, he found to contain bits of charcoal, fragments of pottery, bones of cattle, small pebbles, bricks and rolled pebbles which he describes as "chipped off artificially," while the upper 14 feet contained only large rolled pebbles and fresh water shells. He also found that the lower portion of the upper bed of alluvium contained a series of wells, of which he counted six. He dug into one of them which he describes as continued down about 10 feet into the lower zone of the alluvium, but he does not state how far it

¹ Journ As Soc Beng Vol LI Pt 1 pp 296-299 Pls XIV and XV
Mr Bose I believe has since corrected his statement on of this place with the
Maheswar of Cunningham —Aust Geo p 488.

Malcol's Memoir of Central India, Vol II p 325

extends above that zone, but it is shown in his plate (3¹) beginning considerably above what he calls the soil of the now inhumed city, so that it probably begins in the upper portion of the lower 6 feet of the light coloured bed. The well he opened, as in wells of the present day, and in those represented in the Buddha Gaya sculptures, had its walls defined for 2 feet, through the lower bed of alluvium, by baked clay rings or hoops that fitted on to one another their height being 5" 50, with a diameter, according to Mr Bose, of 1' 6". The fragment, however, of one of these hoops which he has presented to the Museum seems to prove that this hoop had a diameter of 36". This well was found by Mr Bose to be filled with earthen pots "of various shapes and sizes," and he places great stress on the circumstance that "they were piled up with their mouths downwards. Some were quite empty, while others were filled, partially or entirely, with an argillaceous material." Two of these pots are exhibited in this cabinet, and it will be observed that they present a strong resemblance to the earthen pots used at present, in Bengal, for collecting and storing the juice of the date palm. The contents of the pots were an indurated vesicular marl, "containing bones of birds and small mammals and fragments of charcoal," and large numbers of ribs, probably of goats and sheep. Some teeth were got mostly from the interstices between the pots, and Mr Bose considers that the vesicular character of the marl had been produced by decaying vegetable matter. He does not regard this well simply as an old well that had in time become filled with broken *gharas* and one reason he adduces why they should not be considered old village wells, is their close proximity to one another, but if the situation was a convenient one, it is probable that new

wells would be opened out, close by, as the old ones became choked. He, moreover, does not think that the *gharas* are in the well by accident, but considers the most eligible hypothesis of their presence to be that they were dedicated to the dead, some with the ashes after cremation, and others with cooked cereals and meat, and he observes that some of the bones found are "probably the remnants of dishes of animal food." Among specimens presented by Mr Bose to this Museum there are none described as having been taken out of the pots themselves, but only from the well. I have been able to determine the remains of the following mammals from the well itself, viz, numerous limb bones of *Urs*, a portion of the jaw of a *Herpestes*, the teeth of *Sus*, the ribs of antelopes, sheep or goats, the teeth of large ruminants, the limb bones of birds, and the tooth of a large crocodile, just the kind of animal remains that an old well would be expected to yield. It is a curious circumstance if the *gharas* from this well were placed in it as food offerings to the dead, that they seem to have been deposited, mouth downwards, without lids of any kind. But whatever may have been the purpose to which this well and those around it were put, they are probably of great age, as Mr Bose states that they are covered by about 14 feet of alluvium. From their situation on the escarpment of the high banks of the Narbadā, the alluvium has doubtless been deposited by that river. It may have been deposited by a single and sudden flood, as we know that alluvial deposits of great depth are occasionally the work of a few hours, or it may have been slowly laid down by a succession of floods. A good deal, however, has yet to be done in the way of an exhaustive examination of these wells, and of their exact relations to the beds in which they occur and of the true nature and position of their contents.

The bungalow, in which Mr Bose resided while at Maheswar, is built on a bed of alluvium which also contains pottery, fresh water shells and ruminant bones, and specimens of these objects are here exhibited. He states that "the pottery remains of this bed," and I suppose he would also include the bones, although he does not say so, had evidently been carried by the river from some place higher up, and he mentions that at the eastern extremity of the town there were to be seen, by the river side, the remains of an ancient city said by the natives to be turned upside down, viz, the wells in question.

Mr 1 2—1, an earthen pot¹ 4" 50 in diameter at the mouth 8" 50 in diameter at its middle, and 9" 50 high. In form it resembles the earthen pots used for collecting date juice. 2, another² measuring 3" 75 in diameter at the mouths 7" 75 high and 6" 70 in diameter at the middle. Six in all were obtained, two of them much damaged.

These two pots and the following eleven specimens were found in the well examined by Mr Bose, and were presented by him, 18th August, 1882.

Mr. 3—A specimen of the cellular marl found in some of the vessels.

Mr 4—Three portions of the skull of a *Herpestes*.

Mr 5—Twelve limb bones of *Mrs*.

Mr 6—A tooth of *Sus*.

Mr 7—Four fragments of teeth of ruminants.

Mr 8—Five fragments of the ribs of goats, or sheep.

Mr 9—Part of the right ilium of a sheep, or goat.

Mr 10—Right *navic le cuboi*l of a goat or sheep.

Mr 11—Twenty one fragments of the limb bones of birds.

¹ *Op c t Pl xv fig 5*

² *Op c t Pl xiv fig 3*

Mr 12 —The tooth of a crocodile

Mr 13 —A portion of one of the earthenware rings that formed the wall of the well. It measures $7' 50 \times 5' 25 \times 0' 75$. A portion of the thick rim remains on one side.

Mr 14 —A mass, $6' \times 4' 75 \times 3'$, of alluvium from the well bed, containing broken pottery.

Mr 15 —A fragment, $1' 50 \times 1' 20 \times 0' 30$, of pottery blackened externally.

This and the following eight specimens were found in the well bed, but external to the well.

Mr 16 —A light carbonaceous mass, $1' 25 \times 1' 50 \times 1'$, covered with a thin layer of slag, or glaze on one side which is perfectly flat.

Mr 17 —A stone fragment, $3' 50 \times 2' 70 \times 0' 75$, probably a portion of a water worn pebble, a stone implement, or whetstone of some form.

Mr 18 —A flat stone,¹ probably water-worn, or it may have been a stone implement. It is only $0' 80$ in thickness and is somewhat wedge shaped, expanded at one end to $4' 30$, and narrowed to $3'$ at the other.

Mr 19 —A fragment, $3' 50 \times 0' 75 \times 0' 50$, of partially burned wood.

Mr 20 —Nine valves and a fragment of an *Unio*.

Mr 21 —Two shells of *Dalmanites*, and a shell of another genus.

Mr 22 —Three pieces of the jaws of *Sus*, and one loose tooth.

Mr 23 —A small portion of the lower end of the right femur of *Bos*.

Mr 24 —An earthen vase or pot² with a reverted lip. Height $5' 70$, internal diameter of mouth $2' 60$. External

¹ *Op cit* PL XIV fig 2

² *Op cit* PL XIV fig 4

diameter below neck 4' 50 The only ornament consists of two parallel grooves that run round the vase externally at its greatest diameter This and the twelve following specimens were from the pottery bed below the bungalow, and half a mile down the river from the locality of the well

Mr 25 —A widely expanded low earthen vessel Height 2', breadth across mouth 4' 25 The bottom has only a diameter of 1' 05

Mr 26 —The right *ramus* of the lower jaw of an animal belonging to the genus *Bos*, but imperfect

Mr 27 —The right metacarpal of an animal belonging to the genus *Bos*

Mr 28 —Four fragments of long bones, probably of limbs of a ruminant One fragment is split along one side

Mr. 29 —A portion of a cervical vertebra of *Bos*

Mr 30 —The upper portion of a right calcaneum of *Bos*

Mr 31 —A portion of a left scapula of *Bos*

Mr 32 —A fragment of a right metacarpal

Mr 33 —A left astragalus of *Bos*

Mr 34 —A portion of the lower end of a right humerus of *Bos*

Mr 35 —The lower end of a left humerus of *Bos*

Mr 36 —Portion of the lower end of a left humerus of *Bos*

Gungeria

This place is situated in the district of Balāghat in the Central Provinces, or Gondwāna, and in the *Gazetteer*¹ Balāghat is described as "consisting of the eastern portion of the central plateau which divides the province from east to west, supplemented to the south by a rich lowland tract lying

¹ *Gazetteer Central Provinces* p 15

in the valley of the Waingangá The highlands of Balaghat, formerly known as the Raigarh Bichhiá tract, though particularly rich in natural resources, had lain, perhaps for centuries, desolate and neglected, owing to their remote position and the difficulty of access to them" The remains of "Buddhist temples of cut stone would seem to indicate a comparatively high civilization at some remote period"¹ The village of Gungeria, where the following objects were discovered, is situated in the Mair estate, about 86 miles to the north of Burhā, and about half way between Mandla and Seoni

They were discovered in the following way, according to Mr Bloomfield² "On the morning of the 21st January last (1870), two boys tending cattle saw sticking up from the ground what appeared to them to be an old piece of iron They pulled it up and began grubbing up the earth where they had found it, and within a few inches of the surface came upon several other pieces After this, a regular excavation was commenced and 454 pieces of copper, weighing altogether 41½ seers (29 lbs) and 102 pieces of silver weighing 80½ tolahs, were exhumed" * * * *

' The place where the discovery was made is a piece of waste land contiguous to the present village of Gungeria, the spot where the excavation was made is about 100 yards to the south west of the village and about a mile from the nearest village, the hole in the ground from which all were taken is only about 3 feet long by 3 feet wide and 4 deep All the inhabitants agree that, until about 20 years ago, this particular place was always covered with jungle, during that year it was cleared and planted with *Kulu*, and that since

¹ Imp Gaz of Ind Vol I p. 318

² Proc As Soc. Be g., 18 0 p. 131 Pl. II

then has been left uncultivated as a grazing place for village cattle. The oldest residents in the neighbourhood are unable to throw any light on the origin of these curiosities."

* * * * *

"Nowhere within the borders of the village of Gungeria are there traces of anything which can lay claim to antiquity. But about 3 miles to the south-east, around the village of Mhow (or Mow), there are ruins of a Buddhist temple of considerable antiquity, and many roughly-carved stones, which show that, when the surrounding country was covered with jungle, this place (Mhow) was inhabited, and of some importance. About 4 miles to the north-east of Gungeria, on the top of the hill of 'Soondeidighe' is a Gond shrine of some note, surrounded by a low wall of loosely-packed undressed stones; a path, winding between the rocks and clumps of bamboos, and commanded at intervals by traverses of loose stones, leads up from the valley below. The hill is covered with, and surrounded by, thick jungle, so that, without guides, it would be almost impossible to find even the path leading to the shrine."

It will be observed that no Indian implements of the constitution of ancient bronze, *vis.*, copper 90, tin 10=100 are represented in this Museum, and that all the supposed ancient implements in this collection are made of nearly pure copper. Moreover, there is no instance on record, as far as I am aware, of an implement of antiquity having ever been found in India possessing the same composition as ancient bronze. But, in the Nilgiris, bronzes with a high percentage of tin have been found in the tumuli, and in this they resemble the bronze vessels now in use in some parts of the country. An axe, consisting of 86·7 parts of copper, and 13·3 parts of tin, has been recorded from the Jabulpur

district¹ It seems probable that a copper age existed in India, but how long it lasted, and whether it passed down into historical times and overlapped the iron age, is mere conjecture, but from the fact that the manufacturers of these copper instruments possessed a knowledge of silver, and used this metal for their ornaments, is evidence that they also possessed, as has been pointed out by Mr Evans,² considerable metallurgical skill, and probably an acquaintance with lead and other metals

"The copper pieces when found were arranged carefully, the larger pieces being in alternate transverse layers, and the others in regular order one above another The silver was found in a lump by the side of the copper, all the plates adhering together, so that at first it looked like a ball of earth"

It would therefore seem likely that this curious find had been originally buried for some special object, probably in connection with some religious rite, as the silver ornaments, as was suggested by Dr Oldham, resemble those used in decorating dedicated cattle Shortly after these specimens were sent to Calcutta I purchased in the bazaar objects exactly resembling them but made in pure copper and manufactured as ornaments for the decoration of dedicated bulls at the present day³ They differed, however, from the Gungeria ornaments in one unimportant particular, *viz*, that the representation of the horns was sold along with the forehead plates but not attached to them Dr Mitra, in remarking on these Gungeria ornaments, expressed a doubt that they had ever been used for the dedication

¹ Proc As Soc Beng 1869 p 60 Geology of India, Pt. I p 443

² Ancient Bronze Implements of Great Britain, Pt. II p 40

³ Babu R. B Sanyal, Superintendent of the Zoological Gardens informs me that his mother has told him that she once performed the ceremony of

of bulls, as he supposed that the downwardly curved lateral processes of the forehead plates represented the horns, the present race of cattle having upwardly turned horns, whereas they would appear to have been intended for the drooping ears. The fact that the horns were not attached to the forehead plates in the recent Calcutta specimens, which had the same form as the Gungeria ornaments, favours the presumption that the ears and not the horns were intended, and it is probable that the little horn cylinders of the Gungeria *find* were lost in separating out the plates from one another.

It has been suggested that these silver objects "were human ornaments, not bovine"¹

All the following objects were presented to the Asiatic Society of Bengal by A. Bloomfield, Esq, 4th May 1870:—

Ga 1.—A copper instrument, weighing 6 lbs 8 ozs, and resembling a huge chisel in form. It measures 23"·90 in length. Its upper end has a diameter of 0"·90, with a breadth of 2"·60 across the expanded, slightly rounded, cutting edge. The sides are flat, with a maximum thickness of 0"·80, the upper end being only 0"·30, but each side contracts as it

Gokal, now many years ago, when this nearly extinct religious rite was much more prevalent than now. She performed it in order to gain heaven! It consists of the worship of Bhagavati or Durga as represented by the cow. Bhagavati is one of the names applied to Durga in the Chandi Mahatmya which celebrates the victory of the goddess over the Asuras.

The ceremony is performed only in the spring month of Bysack, *i.e.*, between April and May, and it consists of first washing the feet of the cow in clean water and anointing its forehead with vermilion and sandal paste. After this, metal plates, one representing the head and horns, and another the feet, are attached to these parts respectively, and bells are hung round the neck. The animal is then worshipped as Bhagavati, and afterwards fed with clean and fresh *dab* grass, and other good food. The ceremony extends over the month of Bysack, but it is not necessary that the same animal should be daily worshipped as others can be substituted.

The metal plates, &c., are said to be the perquisites of the Gollas.

¹ J Cockburn, Jour As Soc Beng, Vol XLVIII, Pt II, p 136

reaches the cutting edge. One surface of the instrument is decidedly convex, and the opposite markedly concave, except in its lower sixth. The sides very gradually diverge, and, at 6" from the upper end, the breadth is about the same as at 13", but, within 1" 50 of the cutting edge, the expansion is sudden. The marks of the hammer by which this instrument was hammered out are still very apparent. The cutting edge is blunt, having a thickness of nearly 6" 20. It has been figured ¹

This instrument may have been used as a weapon, and if so, it was probably hafted by being passed through a wooden handle and secured by a ligature.

Ga 2—Another, weighing 1 lb 14 ozs, and of the same form as the last, but not nearly so thick, less concave and more convex. It measures 19" 25 long, 0" 40 thick, 0" 80 broad above, and 1" 83 across the cutting edge, which is sharp.

Ga 3—Another similar instrument, not so long, but considerably thicker than the last, and weighing 3 lbs 4½ ozs. It has been figured ². It measures 15" 70 long, 0" 90 in breadth at the upper and 0" 90 across the cutting edge, the maximum thickness being 0" 65. The upper end is flattened as if it had been used as a hammer.

Ga 4—Another, shorter than the last, and more wedge-shaped than any of the foregoing instruments. It weighs 3 lbs 8 ozs, and is 12" long. The upper end measures 1" 23 across, and the cutting edge 2" 50. The maximum thickness is 0" 70. The cutting edge is blunt.

Ga 5—A wedge-shaped celt, weighing 3 lbs 6½ ozs, and measuring 7" 90 long, 1" 85 broad at the top and 3" 20 across the convex cutting edge, which is moderately sharp.

¹ *Op cit* Pl II figs 1 and 11 a.

² *Op cit* Pl II figs 1 b and 1 c.

It is 0" 76 in thickness at the middle, but thins off at the upper end, where it is not more than 0" 40 thick. There is a slight convexity between the two ends, and the sides are convex. One broad surface is more convex than the other. The upper end is flattened out somewhat, as if it had been used for hammering, but this is not recent. It has been figured¹

Ga 6—A celt, 5" 45 long, and weighing 1 lb 9 ozs. It measures 3" 60 across the cutting edge and 2" 10 at the upper end, which has its border slightly convex, the lateral borders being concave, each with two surfaces formed by a vertical ridge. One surface of the celt is flat and the other convex. The cutting edge is unsymmetrical, evidently due to use. It is 0" 48 in thickness at its middle. This is a world wide form.

This celt may be compared to the copper celt, *figure 246*, No. 10, from the county of Waterford, figured by Sir W. Wilde,² although its cutting edge is not so broad or rounded. The following example *Ga 7* also resembles it. They illustrate Sir W. Wilde's supposition that the first makers of these implements "having once obtained a better material than stone, repeated the form they were best acquainted with, but economized the metal, and lessened the bulk by flattening the sides."

Ga 7—Another, of much the same outline as the last, but smaller, weighing 1 lb 1½ ozs, with a length of 5", and a breadth of 3" across the cutting edge, and of 1" 40 above. It differs from the last in having one surface so convex as almost to form a ridge, whilst the opposite surface is somewhat concave. Its maximum thickness is 0" 55. The sides are slightly concave from above downwards expanding towards

¹ *Op cit* Pl. II figs 2 a and 2 a

² *Cat. Art Mus. Roy. Irish Acad.* i. 363

the cutting edge, which is only slightly convex and not very sharp. The upper border appears as if it had been used as a hammer.

Ga. 8.—Another flat celt, better made than the foregoing, flat on one surface and slightly convex on the other, and with the sides more concave from above downwards, the upper end being slightly expanded, and the lower portion considerably so, with a convex cutting border moderately sharp. It weighs 1 lb 15 ozs., and is 6".75 long, with a breadth of 3".80 across the cutting edge, and 1".90 at the upper end, the greatest thickness being 0".52; but it is thinner towards both ends, and its narrowest portion is about one inch below the upper border. It is a common type found in many countries.. It resembles the celt figured by Evans¹ from Butterwick.

This and the following six axe-shaped celts are a further illustration of the economy practised by these early workers in metal, in which the sides of the instrument are cut out, and the upper end narrowed, the cutting edge being a broad lunette.

Mr. Evans says that "celts resembling these Gungheria specimens have been found at Tel Sifr, in Southern Babylonia. Some from that place, and from the island of Thermia, in the Greek Archipelago, are also in the British Museum. Nearly similar instruments, said to be made of copper, have been found in Austria, Denmark, Sweden, Hungary, France, and Italy."

Ga. 9.—A much larger celt of the same type, measuring 8".90 in length, and weighing 4 lbs 11 ozs. It is much expanded across the cutting edge which is highly convex but blunt, whereas the upper end is narrow, not measuring more

¹ *Op. cit.*, fig 11, p. 41.

than 1' 60 across, whilst the cutting edge has a breadth of 6 75. The sides are much concave from above downwards. The maximum thickness is 0" 75, but it thins off above and below, and the upper is as sharp as the lower border or cutting edge. This and the following five celts belong to one and the same type, and resemble the Irish bronze celt described and figured by Sir W. R. Wilde¹ from the ruins of Kilcrea Castle, Ireland. It has been figured²

Ga 10—Another flat celt of the same kind, but not so thin and narrow above. It weighs 3 lbs 5½ ozs, but a considerable piece has been cut off above for analysis, so reducing the weight. This section shows the pure character of the copper. It measures, total length 8" 50, breadth across cutting edge, which is much hacked, 5 90, breadth above 1' 70, maximum thickness 0" 65, but thinning off above and below. One surface slightly concave, the other flat.

Ga 11—Another flat celt of the same type but broader above. It weighs 3 lbs 3 ozs, and is 7" 50 in length. Its cutting edge bears unmistakeable signs of use, as it is worn away and is now only slightly convex. It has a transverse breadth of 5" 90, while the upper end is only 2" 15 in breadth. The maximum thickness is at the middle, as in the previous specimen, 0" 60, but the weapon is slightly thinned away above and beveled off, as in all, at the cutting edge. One surface is nearly flat and the other moderately convex.

Ga 12—Another flat celt, weighing 3 lbs 10 ozs, and measuring 8' 10 in length and 0" 62 in thickness, but the celt is nearly as thin at its upper end as it is at the unsharpened cutting edge which is very convex. It measures 4" 50 across the upper end by 2" 50 in breadth.

¹ *Op. cit.* p. 364 fig. 217

² *Op. cit.* 111: figs. 1c and 1c'

Ga 13—Another flat celt weighing 3 lbs 8½ ozs, and measuring 8" 60 in length. The sides are not so concave as in the previous celts. The breadth across the celt above is 2" 10, and across the cutting edge 5" 70, but the edge, as in others, does not appear even to have been sharpened. One surface is flatter than the other, and a ridge runs down the lateral border as in *Ga 6*. It is only 0" 50 thick, and it thins off at both ends.

Ga 14—Another, 9" 10 long with broad upper end 3" 20, and concave lateral borders, the cutting edge having a breadth of 6" 20, and being only moderately sharp. It is more rudely made than the six foregoing implements, and has apparently been in use, as the edge bears signs of wear. Its maximum thickness is 0" 18, and it thins off towards both ends. It weighs 1 lb 2½ ozs.

Ga 15—Another flat celt, belonging to a shorter and more compressed type, with a rounded upper border and a very much expanded and rounded cutting edge. It weighs 1 lb 14 ozs, and is 5" 75 in length. It measures 5" across the cutting and 2" across the upper border. Both sides are more or less convex, and the lateral borders slightly concave as they approach the cutting edge, which is sharp. Its maximum thickness is 0" 50, but it thins off considerably towards the upper end. It has been figured¹.

Ga 16—Another type of instrument, long and thin, with a rounded cutting edge, with a marked expansion forming a kind of shoulder at the commencement of the cutting edge. It measures 22" 60 in length, with an average thickness of 0" 25, and it weighs 2 lbs 6 ozs. The cutting edge is more than half a circle, and has a diameter of 5" 00, while the upper end is only 1" 20 in breadth. The upper edge is also

¹ *Op cit* Pl. i fig 36.

a cutting surface, and is as sharp as the lower border. It has been figured ¹. The margins have a crimped appearance, due to the hammer marks, which also cover its whole surface.

Ga 17—Another like the last, but better finished, and with its upper end only moderately thinned off. It weighs 2 lbs 14½ ozs, and its length is 21" 75, the greatest breadth across the sharp cutting edge being 3" 90, and at the upper end 0" 80, the thickness being 0" 50. One side is flat and the other convex. Hammer marks are scarcely visible and only on the margins.

Ga 18—Another like the last but not so long or thick, and weighing 1 lb 13½ ozs. It measures 19" 75 long and 0" 40 thick. It is 3" 50 across the cutting edge and 0" 80 at the upper end. One surface is flat and the other convex. The cutting edge is sharp and also the opposite end.

Ga 19—A flat celt or axe head with the same form of cutting edge as in these elongated forms. It is a short broad type, weighing 2 lbs, and measuring 6" 80 in length. The upper end measures 3" 90 across, and from it to the expansion of the cutting edge in a vertical line is 4", the depth of the cutting surface being 2" 80, the sides being nearly parallel. The thickness is inconsiderable, being only 0" 30. There is a flat and a concave surface, and the sides are very thin, the upper end having also a cutting border. It has been figured ².

Ga 20—Another like the last, weighing 2 lbs 3 ozs, and measuring 6" 00 long, 6" 10 across the cutting border, and 3" 90 in breadth above. It is 0" 34 thick.

Ga 21—Another like the last, weighing 2 lbs 7½ ozs, and measuring 6" 75 long, 6" 80 across the cutting border, and 3" 90 in breadth at the upper end. It is 0" 37 in thickness.

¹ *Op cit Pl n fig 1 c 1 c*

² *Op cit Pl fig 3 c*

Ga. 22.—Another, weighing 2 lbs 12 ozs., and measuring 7"·25 long, 6"·25 across the cutting edge, 3"·90 in breadth above, and 0"·39 in thickness.

Ga. 23.—A thin plate of silver resembling the outline of the front of a bull's head, the lateral downwardly curved processes corresponding to the ears, no horns being represented. The lower half of one of the processes is contracted and expanded three times, the tip forming a narrow termination to the last dilatation. In these details these processes do not resemble horns. This plate is about the thickness of ordinary paper: and it measures 4"·65 in length, with a 'maximum breadth across the processes of nearly 6".

Ga. 24.—Another and similar plate but with a notch above, this feature being but slightly marked in the previous specimen: length 4"·60, breadth 6".

Ga. 25.—Another plate 4"·10 long and 5"·50 broad.

Ga. 26.—Another plate 3"·90 long and 5"·60 broad.

Ga. 27.—Another plate 3"·90 long and 5"·30 broad, Figured.¹

Ga. 28.—Another, with the notch and with fine long-tapered processes: length 3", breadth 5"·40.

Ga. 29.—Another like the last but without a notch: length 3"·05, breadth 5"·40. Figured.²

Ga. 30.—Another, 2"·80 long and 5"·10 broad.

Ga. 31.—A thin silver disc, slightly concave and crimped at the margin. Diameter 5"·25

Ga. 32.—Another similar disc: diameter 4"·80.

Ga. 33.—Another similar disc: diameter 4"·60.

Ga. 34.—A fragment of a disc, the border stamped with a line of little dots: length 3"·40, and breadth 2"·90.

¹ *Op. cit.*, Pl. ii, fig. 5 b.

² *Op. cit.*, Pl. ii, fig. 5 a.

Salem.

This area is an extensive district in the Presidency of Madras, and is bounded on the north by Maisur and North Arcot, on the east by Trichinopoli and South and North Arcot, on the south by Coimbatore and Trichinopoli, and on the west by Coimbatore and Maisur.

Numerous tumuli have been found in this district and the objects exhibited in this case were removed from some of them. According to the Revd Maurice Phillips, who has described them,¹ the various kinds which he has recognised do not differ in general outward appearance. "They present themselves to the eye as mounds of earth and small stones, of various sizes, circular in shape, and often surrounded with circles of large stones. They measure from 3 to 20 feet in diameter and from 1 to 4 feet in height. Very often in the stone circles, four large stones opposite the four points are seen "towering above the others," and in those tumuli "the inside of which is formed by four perpendicular stone slabs in the shape of a cist or a box," *i e*, in the *Lutvaens* the "entrance is from the east." With regard to their internal structure he divides them into two classes, *1st*, those tumuli the inside of which is formed by four perpendicular stone slabs in the shape of a cist or a box, and *2nd*, those which have no internal lining of stone. He divides the latter class into two groups, *1st*, those "in which large earthen urns baked in fire containing human bones, small urns, and ornaments are found, which urns appear to have been intended to incase the chamber instead of perpendicular stones, and *2nd*, those forms the chambers of which "have no artificial covering."

¹ *Pap. of Tumuli or Ancient Burial Places in the Salem District illustrated by photographs* Madras, 1872. *Ind. Ant.*, Vol II 1874, p 293 two Plates

Mr. Phillips proceeds to say that after clearing away the mound and stones, it is found generally, but not invariably, that the mouth of the tumulus is covered with a stone slab varying in size from 2 feet long by 2 feet broad, and 4 inches thick, to 9 feet long, 6 feet broad, and 14 inches thick * * *. The chambers vary much in size. Some of them are as small as 3 feet long, 2 feet wide, and 2 feet deep; and others are as large as 5 feet long, 3½ feet wide, and 4 feet deep. Those in the form of *kistraens* “generally contain small urns and iron implements, but no bones except very small pieces which appear charred.” In unlined tumuli with urns, these vessels “invariably contain human bones and small vessels, and very often some iron implements and ornaments.” It would appear probable that the human remains found in these urns were burnt before they were placed in them as the bones are generally found in layers one above the other. The dimensions of the ill-defined chambers of these unlined tumuli, or barrows, have not been satisfactorily ascertained.

Mr. Phillips classes the objects found in the tumuli as 1st, Pottery; 2nd, Human bones; 3rd, Ornaments; and 4th, Iron implements. The pottery consists “of urns, vases and other vessels of different shapes and sizes. The large urns * * * are so brittle that they invariably fall to pieces by their own weight as soon as the surrounding earth is removed, so that it has been impossible to procure one unbroken specimen. This, however, is not a great loss, for there is nothing about them curious or uncommon either in shape, size, or colour. They much resemble the large chatties or *sāls* now used by the Hindoos to hold water or grain in their houses.” The vessels here exhibited, Mr. Phillips says, contained only “fine sandy earth or ashes, which in most cases

had become a hard mass" It will be observed that some are black and others red, while some are black inside and red outside and *vice versa*. The black colour on examination is found to be a thin pellicle, and in its general character it resembles the black substance occasionally used at the present day in Bengal in colouring vessels for holding water, &c, but not for cooking purposes. This substance consists of a mixture of shell lac, lampblack and linseed oil. The shell lac is first heated and when soft a sufficient quantity of lampblack is mixed with it to make it thoroughly black, a few drops of linseed oil being added. When cool it forms a hard brittle mass, and, to apply it, the vessel is rapidly rotated on a turning wheel and the shell lac being pressed against it, the heat produced by the friction being sufficient to soften the shell lac which adheres to the vessel in a very thin layer. To give this a polish it is rubbed with a folded *quouara* leaf or spathe. Dr Hunter says that in Madras the surface of pottery is coloured black by rubbing it with the juice of *Abutilon indicum*, and, according to him, the vessel "is again fired and a species of smear is produced which resists acids and water." Mr Mallet removed some of the black colouring matter from a fragment of this Salem pottery, but heat was ascertained to disintegrate it and wholly to destroy the black colour. Many of the forms of pottery here exhibited can be matched by Bengal patterns of the present day.

The human bones found in these tumuli were chiefly obtained in those containing urns, but fragments were also found in the *Aistvaens*.

The ornaments consist chiefly of beads of the same character as those discovered at Bhula, Indrapura, &c.

The only implements found are of iron but they have generally been in too decayed a condition to determine their

forms satisfactorily.¹ No stone implements appear ever to have been found. The age of these tumuli must of course be a matter of pure conjecture, but the few facts here indicated would seem to suggest that their antiquity is not very great, indeed, that they may be, comparatively speaking, quite modern and within the historic period as made known to us by such monuments as Bharhut and Sanchi.

In Cabinet No. 5.

Sm. 1.—A *ghārū* measuring 6" high and 8"·25 in diameter with the mouth 5"·75 wide externally and 3"·75 internally. The inner surface is black glazed and the outer surface reddish-brown, but it has once been glazed red with a layer of black on it.

This and the following objects were presented by the Government of Madras, March, 1873.

Sm. 2.—A *chukla* 5"·25 high and about 5" 50 in diameter with the mouth 1"·75 wide. It is coloured black externally and internally.

Sm. 3.—A *chukla* measuring 3"·50 high, 4"·30 in diameter with the mouth 2" 77 in diameter externally. Black internally and externally.

Sm. 4.—Another *chukla* measuring 3"·75 high by 4"·30 in diameter and with the mouth 2"·50 wide externally. Coloured black externally and internally.

Sm. 5.—A *chukka* 3"·25 high, 4"·25 in diameter and with the mouth 2"·60 wide externally. Black externally and internally.

¹ Mr Phillips states that bronze vessels have been found in tumuli on the Nalgiri Hills, along with iron implements. Mr Brecks mentions that two bronzes discovered by him in different cairns had the following constitution, as determined by the Government chemist, Mr. Broughton:—

Tin	.	.	.	.	.	.	29·89 per cent.
Copper	.	.	.	.	.	.	70·11 „

Sm. 6.—A small vessel, 3"·25 high, with a mouth 2"·40 wide, the body of the vessel much expanded and with a sharp edge all round. Black inside and outside.

Sm. 7.—A vessel 5"·75 high and 7"·50 in its greatest diameter and 4"·50 in diameter at the mouth, black inside and reddish brown externally where the black colour has disappeared.

Sm. 8.—A bowl-shaped vessel measuring 3"·60 high with a diameter at the mouth of 5" 54, and of 6" a short way below it, coloured black inside, but the black has disappeared externally.

Sm. 9.—Another but smaller, 3"·25 high by 4"·75 wide at the mouth. The black colour has all but disappeared internally and externally.

Sm. 10.—A much smaller vessel of the same kind, 2"·10 high and 3"·90 wide at the mouth; black internally and externally.

Sm. 11.—A still smaller but similar vessel 2"·30 high and 2"·90 wide at the mouth; black internally and externally.

Sm. 12.—A much smaller, 0"·95 high by 1"·95 in diameter at the mouth.

Sm. 13.—An earthenware vessel 5"·75 high and 6"·75 in diameter at the mouth. There is a slight expansion external to the mouth for about one inch, after which the vessel rapidly contracts to the base which has a diameter of 2"·75.

Mr. Broughton also pointed out that some old fragments had a large amount of tin, and approached nearly to speculum metal, and he added the interesting observation that he had bought in the Calicut bazar some brass basins, which, like all such native ware, consisted really of bronze and had the following composition.—

Tin	.	.	.	.	.	.	.	22 87
Copper	.	.	.	.	.	.	.	77 13

This, however, is very different from the composition of ancient bronze. *Breck's Primitive Tribes and Monuments of the Nilgiris, p. 94.*

Sm. 14.—A plate-like earthen vessel measuring about 1"·75 high, and 8"·15 in diameter: coloured black inside and outside.

Sm. 15.—An earthenware stand for *ghārās* and such like vessels. It belongs to a form at present in daily use. It is of a compressed hour-glass shape abruptly truncated at each end but wide at the middle; one-half has been broken away but what remains is 2"·45 high and 4" in diameter at the perfect end.

Sm. 16.—Another stand but larger, measuring 5"·10 high with an external diameter below of 8"·20 and of nearly the same above, but this end is injured. The internal diameter of the contracted portion of the stand is about 4"·75. It has its own natural red colour.

Sm. 17.—Another stand but very much expanded at either end, the centre being reduced to a short tube having a diameter of only 0"·60. The expansions are nearly flat and the broadest is 3"·70 in diameter, and the other 3"·50. The height is 2".

Sm. 18.—An earthen vessel 6"·75 high, in form resembling a wine glass but with the receptacle perforated by a hole which passes through the stem and base. The stem is short and has a prominent rounded moulding at its middle, and the base is but little expanded for the size of the portion above.

Sm. 19.—A fragment 3"·70 long of the stem of a vessel, and having two rounded mouldings. It has evidently had a loop at one end, the other having been expanded probably like the foregoing vessel.

Sm. 20.—Part of a human skull consisting chiefly of the occipital and frontal bones, much injured.

Sm. 21.—A fragment of the left side of a human lower jaw.

Sm. 22.23.—Two human molar teeth.

Sm 24—A left human molar

Sm 25—The greater part of a left femur but in four pieces and wanting the two extremities

Sm 26—The penultimate fourth of the shaft of a right human tibia

Sm 27—The upper part of the shaft of a right human femur.

Sm 28—The upper portion of a left human femur

Sm 29—Part of the upper portion of a left human humerus

Sm 30—Part of the inner side of the upper portion of a left human tibia

Sm 31-32—Two portions of human long bones

North Coorg

Muribetta Hill

Coorg is a province in Southern India surrounded on its western, northern and southern sides by the mountains of the Western Ghats and on the east by Maisur. The *Listvaens* which yielded the following objects were situated on the top of the Muribetta hill, North Coorg, and were excavated by Major R. A. Cole, who gives the following meagre account of them ¹ "Some had concentric rows of upright stones and two of them had upright slabs arched above, so as evidently to have formed an arched entrance within the enclosure. Portions of the arches have been destroyed by the ravages of time. The space within the concentric rows of stones was excavated, and earthen vessels of the exact pattern and description found elsewhere were discovered, but *all in miniature* * * * Several beads and tubes, bored through and evidently portions of necklaces

¹ Proc. As Soc Beng 1869 p 202 I d A t Vol II 1873 p 88

were also found These are of the colour and description of agate and have circles in white round, with a zigzag pattern in white in the centre ”

The objects found consisted of some small earthenware vessels, a few beads, &c , and a curious metallic disc

M B 1—A vessel of black unbaked clay on three short legs,¹ its total height being 3' 50" Its greatest external diameter is 2' 75, but it contracts towards the mouth which has an internal diameter of 1' 60 The clay of which it is made is coarse and full of little silicious particles It appears to have been covered with a coloured layer of some kind, of a reddish colour, but now much cracked and decayed

This and the following objects were presented to the Asiatic Society of Bengal by Captain R A Cole on the 4th August 1869

M B 2—A small bowl shaped black earthen vessel covered with a black layer of some kind, probably shell lac and lampblack It is much broken Height 1' 45, diameter of mouth 2' 55

M B 3—A minute *chatti*, coloured like the last height, 1' 35 diameter at middle, 2' 15 diameter of mouth external 1' 88 width at neck, 1' 75

M B 4—A still smaller vessel of the shape of a *ghāra* retaining here and there the remains of the black colour with which it had been covered It is 1' 45 high 1' 55 in diameter at its widest part, 0' 88 in width at the neck, and 1 across the mouth

M B 5 10—Five carnelian beads,² one a small disc 0' 35 in diameter and 0' 15 in thickness, the remaining

Oldham Proc As Soc Beng 1869 p 226 Pl v fig 1

² There is an error of more than one inch in the height of the vessel as given by Dr Oldham *Op cit*

³ *Op cit* Oldham p 227 Pl v fig 5

four being cylindrical in form and varying in length and diameter, the shortest being the broadest and measuring 0.32 in length and 0.31 broad, and the longest the narrowest, 0.90 long and 0.22 thick. The disc is ornamented on both sides along the margin by short lines filled with white enamel, and four of the cylindrical beads are surrounded with a varying number of white lines of the same nature, the centre line in two of the beads being serrated or zigzag. These lines have been cut and filled up with remarkable accuracy, and the beads are all well and regularly bored, so that these arts must have attained considerable perfection at the time when these ornaments were made. Similar beads are exhibited among the Indrapura finds. *Ir K 36*, p. 128 of this Catalogue.

M B 11—A disc of copper 1.09 in diameter and 0.13 thick except around the central hole which is surrounded by a raised border which increases the thickness to 0.17. This round hole is 0.27 in diameter. A slit 0.07 in width and widening to 0.10 externally runs outwards from it. Eighteen small irregular eminences are visible around the margin of the disc, each presenting a narrow gilt groove that appears to have been continuous with the two flat surfaces of the disc, the intervening portions being uncovered with gold, and rough as if either broken or unfinished. The disc is therefore apparently only a portion of an ornament of some kind, but of what nature it is impossible to conjecture. As pointed out by Dr Oldham, the gold seems simply to have been beaten on to the copper,¹ and he observes, "whatever the process adopted, the result is excellent and abundant proof that the makers of this little ornament, the manufacturers of this early specimen of imitation jewellery, had advanced

¹ *Op cit*, p. 292 Pl v figs 6 and 7

far beyond the earlier stages of the metallurgic arts."

The disc was weighed by Dr. Oldham and found to be 170.25 grains, and the sp. gr. of the mass was ascertained to be 8.11. On testing it he found it "to be very nearly pure copper, the only other constituent present being earthy impurities."

Coorg.

The following objects are also from the tumuli of Coorg, but no facts connected with their discovery or regarding the nature of the tumuli in which they were found have been communicated to me.

Cg. 1.—A large *ghārā* measuring 1' in height, 1' in diameter. It is very much broken, and indeed it chiefly consists of its consolidated earthy contents, to the outside of which parts of the walls of the vessel still adhere.

This and the following specimens were presented by the Chief Commissioner of Maisur, October 1869.

Cg. 2.—A *ghārā* measuring about 8" high and 8" in diameter and entire with the exception of one side of the mouth. It is filled with earth.

Cg. 3.—A small *ghārā* 4".75 high and about 5" in diameter, entire, but filled with earth, with some charred remains and calcareous looking masses, probably the remains of human bones.

Cg. 4.—An amphora-like vessel with three short legs, the total height having been about 10".50, but all the legs are broken.

Cg. 5.—Another similar vessel about 11" high, the mouth being broken at one side and only one leg entire.

Cg. 6.—A short (1' 6".50) much rusted iron sword with a maximum breadth of 1".25. It is of an elongated leaf

shape and it gradually tapers towards the pointed end. There is a contracted portion at the hilt for fitting into the handle, and, near its end, there is a slight dilatation perforated by a small hole doubtless for fastening the handle on to the iron.

Cg 7 —Portion of an iron spear including the head and part of the tang. The head is long and lanceolate, what is left of it measures 6 in length, and 1.15 in breadth, the remaining portion of the rounded tang being 10.75 long and 0.55 in diameter.

Cg 8 —The blade, probably of a battle axe, wedge shaped and resembling some stone celts. The cutting edge is convex and the sides straight but convergent. length 4.50, breadth across cutting edge 1.90, breadth across opposite end 1.10, thickness 0.45.

Cg 9 —A smaller wedge-shaped piece of much decayed iron. length 2.50, breadth across broad end 2.20, at narrow end 0.45. thickness 0.45.

Cg 10 —A much decayed fragment, probably the blade of a knife of some sort. length 5.60, breadth 1.20, thickness 0.25. There is a kind of hooked projection at the base of the dilated portion.

Cg 11 —An elongately leaf shaped arrow head 2.30 long with a maximum breadth of 0.80 and about 0.25 in thickness, one surface being slightly concave and the other convex.

Cg 12 —Portion of an arrow head, 1.80 long, 0.35 in breadth at the base and gradually expanding to 0.60 at 0.52 from the tip. 0.15 in thickness.

Cg 13 —A four sided iron nail of a kind now in general use, viz, with an expanded and flattened head projecting more at one side than the other. length 6', 0.35 in thickness at the middle.

Cg. 14—A bent piece of iron which has apparently had both of its ends pointed. It has been probably used as a clamp of some kind. length of one limb 3' 50, greatest breadth 0' 70, thickness 0' 12.

Cg. 15—A fragment of another and similar clamp, but more open length along curve 5".

Cg. 16—A piece of much decayed iron 3" 30 long, rod-like but expanded and rounded off at one end which had probably a cutting edge breadth at rod like part 0" 50, across expanded portion 0' 75

Cg. 17—Four other fragments of iron rods, one with a slightly dilated end and measuring 1" 25 long

Cg. 18.—Seven fragments of iron, the largest 4" 25 long by 3" broad and 0' 37 thick, probably portions of swords and axes

Bellary.

This is a district in the Madras Presidency lying between Mysore, the districts of Cuddapah and Kurnool and the territory of the Nizam. Its chief town is situated on an arid plain at the foot of a great granitic rock, 450 feet high. The following small piece of baked clay pottery was found on a hill to the north of the foregoing rock, lying on the surface, probably washed down from terraces and rock shelters

By—A small flat piece of pottery with a hole in the centre, 0" 40 in diameter and with the outer border broken and irregular in outline. It seems to have consisted of a series of projections with intervening pillars, a character which recalls the small copper and gold disc from Coorg. It measures 1" 40 in maximum breadth and 0' 37 in thickness

Presented to the Geological Survey of India by R. B. Foote, Esq., and transferred to the Indian Museum, 24th August 1882

Prome

Three cinerary urns from the above-mentioned locality but no information has as yet been supplied regarding the conditions under which they are found

They all contain human bones that bear unmistakable evidences of the action of fire

Pe 1—This vessel of thick red baled clay is almost basin or bowl shaped, with a rounded under surface continuous with the sides, and a wide mouth. It measures 5.50 high by 9" in breadth and 7.50 in width at the mouth

This and the two following urns were presented by the Rev Dr Stevens of Prome, 20th November 1883

Pe 2—Is a large lotah like vessel of baled red clay, measuring 6' 50 × 6' 30, the mouth being 2.75 in width, but the mouth is broken. There is a simple ornament around the neck of the vessel consisting of a number of graved parallel lines and two notched lines with a band of elongated triangular figures below, the tips touching another notched line

Pe 3—A smaller lotah measuring 4.25 high, 5 broad and 3 in width at the mouth. It is ornamented with a band of concentric grooves

All of these three forms are represented by urns found in the Nîlgiris

Baluchistan

Makrân the southern portion of Bâlûchistân, the most eastern Province of the Persian Empire, was anciently known as Gedrosia. It formed one of the subdivisions of Ariana and was bounded on the north by Drangiana and Arachosia, on the south by the Mare Erythræum, on the east by Indo Scythia, and on the west by Carmania. The inhabitants of the sea coast were known to Greek authors as the

Ichthyophagi, and those of the interior as Gedro : The term Makrān now applied to the southern portion of Gedrosia, Major Mockler¹ says, is a word of doubtful derivation. The Baluchis who now inhabit this province of Persia claim to be of Arab descent, and to have come originally from the neighbourhood of Aleppo, in the end of the 7th century, and hence, as Major Mockler observes, "the ancient history of Makrān and of the people who inhabited it before the Arab invasion is buried in oblivion." The eastern portion of Makrān is, however, occupied by a people called Brahui who are a "race distinct from the Baluchis, and speak a totally different language" (Kurdī or Kurdgātī) which Major Mockler thinks may perhaps belong to the "Uralo-Finnish group of Turanian languages, whereas Baluchi is an Aryan tongue and a sister language to Pahlavi, which it resembles in many respects."

The objects exhibited in this Cabinet were obtained by Major Mockler in certain ruined towns in Makrān and from an extensive series of tombs associated with some of them.

Mr W. T. Blanford² described some of the following remains, in 1876, as they had been sent to him by Major Mockler for description.

The objects exhibited in this Cabinet are from a number of localities, but only the more important ones mentioned by Major Mockler will be indicated —

Suthagen Dor, about 10 miles north west of Gwādar, was discovered by Major Mockler, in 1875, to be the site of an old village, and one buried house which he excavated he found to be built of burned bricks $12'' \times 6'' 2\frac{1}{2} \times 2'' 50$ and to measure

¹ Journ. Roy. As. Soc., Vol. IX n.s., p. 121 Pl. x figs.

² Proc. As. Soc. Benb., 1876, p. 172; Op. cit., 1877 p. 157, Pl. ii.

about 26 in length, by 17 in breadth. In the interior of this house were found a few fragments of flint knives, charcoal, and a large earthen pot. Major Mockler also laid bare what he supposes may have been the ruins of a temple, and over this there was a stratum of broken pottery, charcoal, bones, and flint knives.

The foregoing ruin of a temple (?) lay at the foot of a *bund* which had been erected to protect it from the floods of the river Dasht, and, in the alluvial soil which covered it, he found a stratum of broken pottery, charcoal, bones, flint knives, &c. The neighbouring alluvial soil was found permeated with charcoal.

Some mounds below the Eastern Balmanî or bunds, when excavated, disclosed "a number of oblong inclosures, roughly built of stone, averaging 8 or 9 in length, by 4 or 5' in breadth, not all pointing in the same direction, but sometimes running at right angles to each other." These mounds appeared to occupy old sites, as walls were found above walls at different angles, and in the very lowest walls Major Mockler found pottery embedded, "and, below their foundation stone knives, bones and pieces of copper were met with in great quantities. In several of these enclosures," he also found "wide mouthed earthen pots about 2½' high, filled with earth, stones, bones (occasionally charred), teeth, charcoal, and, in one, a small stone knife * * *. The mouths appeared to have been closed by a stone * * * * *". From these enclosures he also removed "pieces of shell and pottery, bracelets, stone cubes, beads in stone and pottery, pieces of copper bracelets, and other instruments, grinding stones, some flattish on one side, others round like small cannon balls, and, near the surface, clay marbles and little earthenware-pots x x x" and, associated with the last, was a large

earthen pot, and three round flat stones, about 12" in diameter and 6" thick. In the same mound two smaller but similar ones were also found. "The people have a tradition that the sea passed close to this place in former times," and that it was a fishing village with its fleet of boats.

The next important site described by Major Mockler is a place called Dāmba Koh or Dāmbāni Koh (the hill of '*dāmbās*,' i.e., cairns) where tombs occur in profusion on a small range of hills.¹ "They are all of them square in shape, narrowing towards the top, and each has one door with a long slab of stone for a lintel, the mouth of which generally faces up-hill. They are built on the solid rock forming the face of the hill, and, owing to the great slope in some instances, the wall in which the door is placed is often not half the height of that which faces the plain below."

"The interior of these structures is somewhat dome-shaped, the walls being benched in towards the top so as to form part of the roof, which generally terminates in several large slabs of stone laid across the angles of those underneath, a square appearance, externally, being given by the superposition of small stones" Major Mockler believes that they were originally plastered over with mud inside and out. The largest was about 14' square, but some small ones did not exceed 4' square. In one he found a small pot, fragments of a larger one, some reddish hair, and a piece of bone, but others he opened were empty, and he doubts whether half a dozen of these cairns could be found which had not been ransacked and pillaged. When they fall to ruins they almost invariably compose a perfect circle, all traces of the former square shape or of a doorway being lost.

¹ Cairns apparently very similar to these have been found near Fatchpur Sikri Comp. Arch. Survey Rept., Vol. VI, pp. 13 & 33, Plates ii & iii

In the neighbourhood of these cairns there are hills "covered with the ruins of stone built houses * * * *, the remains, in fact, of the city whose inhabitants deposited their dead in the '*dāmba*'" These houses were constructed apparently on much the same principles as the '*dāmba*,' but differed from these burial-places in being divided into rooms from 15 to 30 square, by stone walls about 2 thick. "The surface of the interior of the houses, as also of the hill all around, is covered with stones from the fallen walls and with fragments of pottery exactly similar to that found about the '*dāmba*,' with stones for grinding, &c "

From these houses Major Mockler obtained many differently shaped vessels of pottery (mostly broken), clay and stone beads, grinding stones, sharpening knives, a shell ring, a piece of rope pattern pottery, a lump of oxide of iron and a coin, the latter a common Parthian form At Dāmba Koh he also found the remains of what he supposes to have been a kiln for burning bricks

Houses, *dāmba*, and kilns, similar to those just described, were found also at Darmāni bān, about 5 miles south east of Dāmba Koh At Juni, 40 miles south of Dāmba Koh, he found round or oval cairns without any trace of a door, and associated with them there were a few square *dāmba* In one of the former he found "pieces of a vessel containing bones, with fragments of two others, and some scraps of iron, in a second was a vessel with a flat back placed upright, and a stone for sharpening knives, and bones, in a third, two copper bracelets (snake head pattern) a carnelian bead, and bones" * * *, from a fourth, a copper bracelet, a small round pot with a coloured pattern, a shell ornament, a stone for sharpening knives, and some decomposed iron were extracted, a fifth contained fragments of a large copper vessel, a

sixth (square "dāmb") contained a flat backed pot (water ?) placed upright, a copper lamp (?), a censer (?) of excellent workmanship, and bones. In one pit had been dug through the rock for the reception of the pots, bones, &c.

Dambs apparently of the oval type existed at a place called Gati, 6 miles from Gwādar. Some of them were found to contain only human bones, while others yielded fragments of an iron pot and sharpening stones, glazed and unglazed pots of various kinds, and human bones.

Major Mockler is of opinion that the bones of the dead were probably collected "after the body had been exposed to the elements and attacks of carnivora for a certain time, and then placed, occasionally in an earthen pot, but more generally loose on the floor of the "dāmb". A pot containing water, and sometimes another with food of some kind, were invariable accompaniments, to which a knife, spear and other weapon, with a stone for sharpening it, and also some of the ornaments of the deceased, were occasionally added." None of the bones, he says, bear any signs of cremation, but charred bones were found in the oblong inclosures at Sutkagen Dor. Major Mockler however does not regard these as 'dambs'.

In Cabinet No 6

Bn 1—A globular urn with a wide mouth and made of an extremely coarse gritty, almost black clay, and apparently rudely fired. It measures 6" 50 high, 8" 55 in its greatest diameter, the mouth being 5' 50 in width. It contained some fragments of calcined human bones, viz, the last dorsal vertebra, two astragali, a right calcaneum, a patella, the great trochanter of a right femur, three portions apparently of an *os innominatum*, a fragment of a long bone, three fragments of ribs, and seven fragments of a skull.

From near Surag

This and the following objects were presented by Major Mockler, August 1877.

Bn 2 —Nearly the half of an urn like the last and made of the same clay. The bottom has fallen out and the whole lower part of the urn is much calcined and very friable from the action of heat. It has measured about 5" 75 high

From Kohistan Hill, near Surag

Bn 3 —Another urn of the same nature as the foregoing and made of the same material. Its bottom has also been burnt out. It measures 4" 60 high and 5" 60 in diameter

From Chidizi

Bn 4 —The lower portion of a small unburnt vessel of dark-grey clay, and with a flat bottom. It has a diameter of 2" 80

From Chidizi

Bn 5-11 —Seven fragments of unbaked dark clay vessels. One fragment, the largest, is part of the mouth of a very large vessel measuring 6" 50 \times 5" 50 \times 0" 30 thick. It is covered with fine striae crossing each other at various angles and this is the character of all these pieces, the ornamentation being more pronounced in some than in others, and in two fragments there are deep parallel grooves separated by cross lines. One rim has an ornament of short vertical lines in pairs. The outsides as well as the insides are ornamented, so that the mouths must have been very wide.

Bn 12-13 —Two fragments of the rim of a large wide-mouthed vessel of coarse clay and partially baked, being red externally and nearly blackish internally. The conjoint fragments measure 6" 50 \times 5" 50 \times 0" 37 in thickness. Round the rim externally and internally there is a broad ornamentation consisting of three narrow raised lines, 0" 90, separated from

each other by furrows and each group by a wider interspace, three fine lines enclosing them above and below, with two strokes at intervals below the lowest wavy line. The rest is covered with cross striæ inside and outside.

Bn 14—A fragment of an earthen vessel of coarse clay measuring $3' 60 \times 2' 25 \times 0' 36$ and with a rude ornament consisting of oblique striæ defined in little squares.

Bn 15 24—Ten fragments of a vessel of coarse partially baked clay covered with striæ.

Bn 25—A large pear shaped vessel¹ of well baked red clay² with a flat bottom, $11' 25$ high and $9' 20$ in its maximum diameter. It rapidly contracts to a narrow short neck which is completely closed with the exception of a very small hole and over it arches a rope like loop. It has a short spout at one side, and below the neck there are two lines of wavy ornament running round the vessel.

From the *damb*s, or funereal cairns at Gāti, 6 miles from Gwādar.

Bn 26—A round ($10' 55$ in diameter) vessel³ of well baked red clay, much depressed, $6' 50$ deep, flat below, and nearly flat above in the middle. A short tubular orifice with a reverted lip occurs a little above the middle. It is $1'$ long with an internal diameter of $1' 20$, and across the lip, the width is $2' 40$. Around the part above the spout runs a faintly grooved zig zag line enclosed between two parallel lines.

From the *damb*s cairns, or tombs at Jum on the east side of the Bay of Gwādar, west of Gwādar.

Bn 27—A small vessel of the same form but with a loop

¹ Proc As. Soc. Beng. Vol. 1877 Pl. 1 fig. 8.

² As the clay contains a good deal of saline matter this vessel and many of the others from near Gwādar have been coated with copal varnish to protect them against the moisture of the Bengal climate.

³ Proc As. Soc. Beng. 1877 Pl. 1 fig. 4.

on each side for a cord being passed through thus forming a kind of flask. It has a ridge along the side. It is made of a burned greyish clay and has a diameter of 4" 20 and a depth of 2" 35.

Water-vessels of this kind are made at the present day at Erinpura, Rajputana, where Dr Scully obtained one for this Museum, and others of much the same form have been received from the State of Rewah through the kind assistance of Major Barr. It is interesting to note that in these, the positions of the loops are only indicated by prominent eminences, the significance of which is at once understood as there is a deep groove for the suspending cord.

From the *dumbs* or tombs at Damba Koh, 40 miles west of Sutkagen Dor.

Bn 28—An elongately conical vessel¹ of bled red clay with a short neck and narrow rimmed mouth and a loop on each side below the mouth, and hence resembling a flask. The mouth is turned slightly to one side, and a prominent ridge runs along one surface with short engraved lines placed obliquely backwards along each of its sides. There is also a simple groove running along the sides on which the loops are. It measures 4" 70 long, 1" 50 in greatest breadth, and 1" 32 in thickness.

From the *dumbs* or cairns at Damba Koh.

Bn 29—A somewhat globular vase² 6" 35 in diameter and 7" 20 high, with an expanded mouth above and a short spout a little way below the neck. It is made of a gritty red clay and is ornamented with some fine concentric lines with intervening short cross lines. There is an isolated figure like a combination of the letters Z and X. The greater

¹ Proc As Soc Beng., 1877 Pl II fig 3

² Mockler *Op cit*, Pl I fig 10

part of the vessel is covered by bold concentric grooves made on the potter's wheel

From a *dumb* at Gâtî found along with a similar pot

Bn. 30 —A globular vessel with a wide mouth but with little neck. It measures 5" high and 5' 60 in diameter, the inside of the mouth being 3" 10 wide

From Chidizi

Bn. 31 —A globular vessel with a very narrow short mouth, only 0" 90 in internal width. It measures 4" 20 high and 4' 40 in diameter. The bottom is flat. It is made of red clay

From Chidizi

Bn. 32 —A vessel¹ smaller than the last but of nearly the same shape, but differing from it in having four loops around it for the purpose of suspending it with cords. It is 3" 90 high and 3" 85 in diameter at the middle

From *dumbs* at Damba Koh

Bn. 33 —A small round but depressed vessel of red clay with a very narrow orifice above, but the neck is broken off. It measures 2" 90 high, 3' 40 in breadth, the narrow mouth being 0' 50 in width

From Gird Koh near Wank

Bn. 34 —A wide mouthed vessel 3' 70 high, 4' 95 in diameter at the mouth, the lip of which is slightly everted. It is made of red baked clay, and it contained some calcined human bones, *viz*, the fragment of a left humerus, another probably of a radius, the penultimate phalanx of the middle digit, part of a right scaphoid, some fragments of leg bones, and others apparently of a skull. Associated with these there is the incisor of a ruminant, and a lozenge-shaped piece of copper, probably an arrow-head.

From *dumbs* at Kârwan

¹ Proc. As. Soc. Beng., 1877, Pl. II. fig. 2.

Bn 35 —A smaller vessel than the last but resembling it in form It measures 2' 62 high, 3' 85 broad at the mouth
From the Kohistān hill near Surag

Bn 36 —A long somewhat tumbler shaped vessel¹ measuring 5' 50 high, 2' 30 in diameter It has a simple flat bottom 1' 60 in breadth and a diameter at the mouth of 3' 25 It is made of a fine red baked clay

From Sutkagen Dor

Bn 37 —A saucer shaped vessel of baked red clay measuring 5' 60 in diameter at the mouth and only 0' 90 in breadth at the base, with a height of 2' 35

From the hill of Kohistān near Surag

Bn 38 —The funnel shaped spout and part of the side of a large vessel of baked red clay that had been ornamented with a wavy line and some parallel lines scratched on it when the clay was soft The spout has an undulated mouth with a long diameter of 3' 80 and a transverse diameter of 2' 90, the spout itself being 3' 70 in length Locality not given

Bn 39 —Another and similar fragment² made of pale greyish brown fine clay, but without any ornament The spout is 1' 60 long, 1' 40 in its long diameter and 1' 15 in its transverse diameter No locality given

Bn 40 —Portion of the mouth of the spout of a red clay vessel No locality given

Bn 41 —Portion of a rope like handle of a red clay vessel

Bn. 42 —Part of the side of a globular vessel like *Bn 31*, with one loop attached

Bn 43 —The neck or spout of a vessel with a cross expression open at either end and evidently intended to represent the head of some animal

¹ Proc As Soc Beng., 1877 Pl fig 1

² Proc As Soc Beng 1877 Pl : fig 9

From Dāmba Koh.

Bn. 44.—An oval mass of red baked clay resembling a large bead but doubtless the sinker of a net : length 1"·60, diameter 1"·40.

Bn. 45.—Another smaller : length 1"·55, diameter 1".

From Sutkāgen Dor.

Bn. 46.—A small depressed bead of red clay, also probably a net sinker : diameter 0"·78.

From Sutkāgen Dor.

Bn. 47.—Half of a bead with four cleanly cut parallel lines on it.

Bn. 48.—A fragment of a vessel consisting of a hard grey clay, almost stone-like, and only slightly reddened externally and marked by rude concentric lines. No locality given.

Bn. 49.—A cylindrical piece of grey unbaked clay 1"·20 long with nearly flat ends and contracted at the middle.

From Sutkāgen Dor.

Bn. 50-51.—Two fragments of large vessels made of a coarse red baked clay, one piece marked internally with wide parallel grooves, the external aspect of both retaining traces of the black and red colour with which they were originally covered. The larger fragment is 8"·50 × 6" × 0"·36 and the smaller 6"·20 × 4"·40 × 0"·37.

From Dāmba Koh.

Bn. 52.—A small globular urn or vase with a short neck and moderately wide mouth with two loops for suspending it. It measures 4"·85 high and 5"·20 in diameter. The bottom has a breadth of 2"·20 and the mouth of 1"·90. The upper two-thirds of this vessel have been painted dark chocolate and, below the neck, there is a broad yellow area covered with two bands of dark-brown parallel lines placed almost at

right angles to each other in each side of a mesial dark line. The inside of the mouth has also been painted red and yellow.

Bn 53 — A portion¹ of a vessel like the last but with a much wider mouth. It had apparently four suspending loops and measured 3' 75 high and 4' 20 in diameter. It is made of fine red baked clay and is ornamented round the upper part with seven black parallel lines rudely drawn and two of which encircle a serrated line.

This style of ornamenting and painting *gharas* may be seen, in the present day, at Delhi.

From Chidizi

Bn 54 — A globular vessel of baked red clay with an equatorial ridge somewhat defined. It measures 6' 20 in diameter. The neck has been broken off and, without it, it is 5' 20 high. It has apparently been painted similar to the last.

From the tombs at Damba Koh

Bn 55 — A portion of the side and the spout of a vessel similar² to *Bn 37* and *Bn 38* but painted like *Bn 49* and *Bn 50*. The spout is 2' long.

From Damba Koh

Bn 56 (a), (b) — Two fragments, part of a large vessel made of red baked clay coloured with lines and scrolls in dark-brown, a very primitive style of ornamentation. One piece measures 5' 50 × 4' 80 × 0' 47 and the other 5' 40 × 3' 10 × 0' 48. Locality unknown.

Bn 57 — Another and similar piece to the last but of a thinner vessel. It measures 5' 50 × 3' 20 × 0' 32. No locality given.

Bn 58 — A fragment of a handle of a large red clay vessel. It evidently represented the head of the wild goat of Balu.

¹ Mockler *Op cit* Pl. fig 7

² Mockler *Op cit* Pl. fig 9

chistān *Capra agagrus*, as the horns of the figure unmistakably resemble the horns of that animal. It measures $3''\cdot40 \times 2''\cdot50 \times 1''\cdot65$. The horns and part of the handle against which they rest are partially coloured black.

From Dāmba Koh.

Bn. 59.—The mouth of a large vessel made of rather coarse red baked clay and part of the side which has been grooved and coloured yellow. It is surrounded by a strong rim and has a diameter of $9''$. In its thickest part it measures $0''\cdot90$.

Bn. 60.—An elongated channeled spout of a large vessel attached to its side which has been ornamented by a broad raised band and painted yellow. What remains of the spout measures $10''\cdot75$ long with a diameter of $3''\cdot75$ and depth of $1''\cdot75$.

Locality unknown.

Bn. 61.—The bottom of a baked red clay vessel, covered internally with a pale yellow glaze. It measures $3''\cdot35$ in diameter.

Bn. 62.—A fragment, $4''\cdot40 \times 3''\cdot50 \times 0''\cdot80$, of a large vessel made of a very coarse almost gravelly clay. It has a broad raised band running across it, and is covered with a pale yellow decayed glaze.

From Dāmba Koh.

Bn. 63.—An amphora-like vessel, $8''\cdot75$ high, elongately pear-shaped, and rapidly contracting towards the neck which is surmounted by a short dilated mouth about $2''$ in diameter and surrounded by a strong rim. Below this there are two loops opposite each other. The maximum diameter is $4''\cdot55$. It is covered with a coarse green glaze.

From *dāmba* at Gāti, 6 miles from Gwādar and found associated with fragments of iron and bones.

Bn. 64-65.—Two small vases, each with a couple of loops

below the dilated mouth, both being covered with a coarse green glaze. One measures¹ 3" 25 high with a diameter of 2" 80 and a diameter of 2" 20 across the mouth, and the other 3" 55 with a diameter of 2" 65, and width of 1" 95 across the mouth.

From Gird Koh near Wank

Bn 66-63 —Eighteen fragments of vessels made of a yellowish or greyish earthenware, a kind of coarse porcelain, and generally glazed externally and internally with a coarse glaze of various tints of green or blue.

Bn 84-96 —Thirteen beads of similar earthenware, covered with a turquoise blue glaze.

From Sudatmand near Jashk

Bn 97 —A bead of the same material as the foregoing beads, covered with a dark-green glaze ornamented with six large yellow spots each with a black centre.

From Kohistān hill

Bn 98 (a) (b) —Two fragments of a plate of baked red clay and smudged with a coarse greenish, yellow, and brown glaze. Two lines have been scratched when the clay was soft along the rim, and from these triangular figures depend enclosing cross lines, and other scroll like lines occur on the central portion. The two fragments conjointly measure 9" 90 × 6" × 0" 25.

This plate has two holes bored through it along one of the fractured surfaces as if it had been once broken at this part and repaired with wire, as is occasionally done with crockery in the present day.

From Balasar, 9 miles east of Chubbar

Bn 99 106 —Eight fragments of a baked red clay basin covered with a dark-red glaze over which is a yellow glaze.

¹ Blanford *Op cit* Pl. II fig 7

defining oval medallions enclosing figures resembling rude representations of *fleur de lis*—figures, also in yellowish glaze, these medallions being separated from each other by erect oblong areas in yellow. The centre of the plate has apparently been green. A portion of it has been figured.¹

From Balasar.

Bn. 107-108.—Two portions of a basin or bowl-shaped vessel of baked red clay glazed rich green and ornamented with curved, angular and other lines in black glaze. One portion is the greater part of the bottom of the vessel and the other a fragment of the side of this vessel or of another and similar bowl. It has been figured by Mr. W. T. Blanford.²

From Balasar.

Since the foregoing portion of this catalogue was printed, I have revisited Delhi, and have seen the manufacture of the well known Delhi pottery, coloured blue and white. It is made from quartz which is crushed, ground and freely mixed with an alkaline clay. Gum arabic is also ground up with them and serves to give consistence and tenacity to the mixture, while in the hands of the potter. In firing the vessels made of this substance, the gum is burnt out, and a partial fusion of the quartz and alkaline earth takes place, a vitrified earthen ware being produced. This Gwadar pottery has the same character as the recent Delhi article, and the fragments of Indian pottery mentioned on page 386 of this Catalogue are exactly of the same nature, and much of the thick old glazed pottery of Egypt has much the same character.

Bn. 109-110.—Two other fragments of similar bowls one in dark-green and the other in pale-green glaze, the former being glazed externally as well as internally and both are ornamented with lines of black glaze.

¹ *Op cit.*, Pl. II, fig. 11

² *Op cit.*, Pl. II, fig. 10.

From Balasar

Bn 111-116 —Six fragments of similar pottery

From Balasar

Bn 117-119 —Three fragments similar to the Balasar pottery

From Jēs

Bn 120 121 —Two pieces of porcellaneous earthenware very superior to any of the foregoing and covered with a good pale grey glaze on both sides

From Jēs

Bn 122 124 —Three fragments of a coarser but still superior earthenware glazed on both sides, one fragment pale blue, another dark blue, and the third grey on one side and ark blue on the other

From Jēs

Bn 125 126 —Two fragments of pottery with a rich blue somewhat decayed glaze ornamented with lines in a darker blue

From Jēs

Bn 127 —The lower portion of a miniature *ghara* It measures 1" 60 high and 1" 90 broad.

From Sutlāgen Dor

Bn 128 —The lower portion of another and still smaller *ghara*

From Sutlāgen Dor

Bn 129 —A miniature pot, not rounded but with slightly convergent walls It measures 1" 58 high and 1" across the mouth

From Sutlāgen Dor

Bn 130 —A miniature urn swollen below but contracting above with an expanded mouth It measures 1" 40 high, 1" 30 broad, and the mouth 0" 90 in width

From Suthāgen Dor.

Bn. 131.—A miniature pot 1' 15 high, 0' 85 broad at the bottom and 1' 55 at the mouth.

From Suthāgen Dor.

Bn. 132 —A miniature plate 2' 35 broad.

From Suthāgen Dor.

Bn. 133-134 —Two miniature lids, the larger 1' 20 broad.

From Suthāgen Dor.

Bn. 135-136.—Two baked red clay wheels of some toy

From Suthāgen Dor.

Bn. 137-138 —Two baked red clay balls, one 1' 20 and the other 0' 85 in diameter.

From Suthāgen Dor.

Bn. 139.—A glass vessel 3' 25 high and 1' 80 broad with an erect narrow neck 1' 40 long, 0' 53 in diameter and with a broad rim around the mouth, the width of which is 1' 50. The base is flat and the body has an equal diameter throughout, abruptly contracting at the long neck.

From Darak on Koh Kelat.

Bn. 140 —A small rudely made glass bottle 1' 85 high with a neck 0' 85 long, 0' 52 in diameter at its irregularly shaped base but slightly expanding towards the mouth, the body being somewhat globular and 1' 12 in diameter.

From Sudatmand near Jashk.

Bn. 141 —A fragment of a vessel of coarse thick green glass

From Sudatmand

Bn. 142 —A fragment of a vessel of thick green glass.

From Sudatmand

Bn. 143 —A portion of the mouth of a vessel in dark blue glass, in four pieces, ornamented externally by parallel raised lines.

From Jēs

Bn. 144-145 — Two pieces of a vessel of thin green glass.

From Sudatmand.

Bn. 146-164 — Nineteen fragments of glass bangles coloured and plain

From Sudatmand

Bn 165 — A screw-like bead of blackish glass

Bn 166 — A glass stylet broken at both ends

From Sudatmand.

Bn 167 — A glass stylet with one end entire.

From Sudatmand

Bn 168 — A mass of slag

From Dāmba Koh

Bn 169-176 — Eight fragments of roughly cut shell bangles.

From Sutkagen Dor

Bn 177-178 — Two shell rings, one 1" 50 broad and the other 0 70

The former is from Sutkagen Dor, and the latter from Gird Koh Wank.

Bn 179 — A disc made from a tranverse section near the apex of the shell of a large spiral gasteropod, and with a hole in its centre. It measures 0" 30 in diameter and has been ground smooth on both surfaces. It was probably used as a button

From Sutkagen Dor.

Bn 180 — Portion of a shell ornament measuring 3" 25 in length

Bn 181-189 — Nine pieces of branching red coral, bored, and doubtless used as beads. One specimen is from Gird Koh Wank, three others from Darak on Koh, Kelat, and five from Sudatmand

Bn 190 — A bone drill in two pieces (united) and measuring 2" 40 in length. Locality not given

Bn 191 —A fragment apparently of bone with the sides parallel and somewhat rounded. It measures 1" long and 0" 60 broad and about 0" 20 thick. On one face, towards the end, there are three round holes in a line, two in another, one in a third, and two in a fourth. Each hole appears to have had a circle around it, and some of the holes do not completely perforate the bone.

From Kohistān

Bn. 192 —A white earthen bead 0" 40 long

From Sutkagen Dor

Bn 193-194 —Two cylindrical fragments of a white substance

Bn 195 —A fragment resembling the mouthpiece of a tobacco pipe, but imperforate

From Sutkagen Dor

Bn 196 —A square of greenstone measuring 1" 08 × 0" 60.

From Sutkagen Dor

Bn 197 —A cube of chalcedony 0" 50

From Sutkagen Dor

Bn 198 —A spindle-shaped bead of chalcedony 1" 00 long and 0" 50 in diameter

From Sutkagen Dor.

Bn. 199-201 —Three oval carnelian beads of different sizes, the smallest 0" 52 long

From Darak on Koh

Bn 202 —A steatite whorl, one third lost, resembling one of the so called volcanoes of Schliemann, but the end opposite to the crater has a short neck marked with ridges, and the crater itself a narrow rim. It was probably used as one of the sinkers of a casting, or drag net.¹

¹ A similar suggestion has been made by Nilsson in his "Stone Age of Scandinavia."

From J̄s

Bn. 144-145 —Two pieces of a vessel of thin green glass

From Sudatmand

Bn 146-164 —Nineteen fragments of glass bangles coloured and plain

From Sudatmand

Bn 165 —A screw like bead of blackish glass

Bn 166 —A glass stylet broken at both ends

From Sudatmand

Bn 167 —A glass stylet with one end entire

From Sudatmand

Bn 168 —A mass of slag

From Damba Koh

Bn 169 176 —Eight fragments of roughly cut shell bangle

From Suthagen Dor

Bn 177 178 —Two shell rings, one 1" 50 broad and 1 other 0 70

The former is from Suthagen Dor, and the latter from Gird Koh Wank

Bn 179 —A disc made from a transverse section near apex of the shell of a large spiral gasteropod, and with a hole at its centre. It measures 0" 30 in diameter and has been ground smooth on both surfaces. It was probably used as a button.

From Suthagen Dor

Bn 180 —Portion of a shell ornament measuring 3" 2 length

Bn 181-189 —Nine pieces of branching red coral, bored, doubtless used as beads. One specimen is from Gird Koh Wank, three others from Darak on Koh, Kelat, and five from Sudatmand

Bn 190 —A bone drill in two pieces (united) and measuring 2" 40 in length. Locality not given

in diameter and in three other pieces, and four other fragments. The margin is slightly reverted

From Sudatmand

Bn 254—A ladle-like object in metal¹ the receptacle having a diameter of 2" 60 and a depth of 1" 50 the margin being expanded and flat, but imperfect in the front

From Jūni.

Bn. 255-257.—Three bronze bangles and two fragments of others, one fragment being hollow. The free ends of two terminate in rude representations of snakes' heads with scroll ornaments behind them. One bracelet has been figured²

Professor Warden has kindly analysed the most perfect, and his analysis will be found in the Appendix C.

They are from Jūni, with the exception of the hollow piece which is from Sudatmand

Bn 258-262.—Five metal finger rings, one with an urn-shaped expansion on one side

Four are from Darak and one from Kohistan

Bn 263-264—Two small metal buttons more or less conical, the larger 1" in diameter, and the smaller 0" 55.

The first from Kohistan, and the second from Sudatmand

Bn 265—A metal ring welded on to a stem 1" 95 long, and a collar at the line of union of the two, the ring being 1" 10 across

Bn 266-274—Nine fragments of metal rods much corroded externally, and one club-shaped at the one end. The longest is about 9", but the others are short fragments

Probably from Sutkagen Dor.

Bn 275-278—Four metal arrow-heads, two imperfect. One has been figured³

¹ Blanford *Op cit*, Pl. ii fig 6

² Blanford *Op cit*, Pl. ii fig 5

³ Blanford *Op cit* Pl. ii fig 13

One is from Surag, another from Gird Koh, the third from Kohistān, and the fourth from Kārwan.

Bn. 279-292.—Fourteen metal fragments.

From Satkāgen Dor.

Bn. 293-301.—Nine metal coins, but with all traces of characters obliterated, if they ever had any.

From Sudatmand.

Bn. 302.—A long narrow chisel-shaped piece of iron evidently recent.

Locality unknown.

Bn. 303.—A silver bracelet or bangle with the free ends roundly expanded. It is in five separate pieces that have been joined together.

From Dāmā Koh.

Bn. 304-323.—Twenty fragments of human bones, skull, vertebræ, and limb bones. These are the contents of the urn *Bn. 1* of this list.

From Kohistān near Surag.

Bn. 324-336.—Thirteen fragments of human bones, skull, long bones and feet. From vessel *Bn. 33* of this list.

From Kārwan.

Bn. 337-349.—Thirteen fragments of human bones, skull, and long bones.

From Chidizī.

Bn. 350-367.—Part of the vertebra of a goat, and eighteen ruminant teeth, *Bos* and *Capra*; part of a vertebra and two portions of long bones of *Capra*, and three teeth of *Sus*.

From Kohistān.

Bn. 368-371.—Four fish vertebræ, one of a shark charred; two calcined fragments.

From Chidizī.

Turkey in Asia

*Babylon**On the south platform on its eastern section*

Bn 1—A brick from Babylon, 12" 75 square, and 3" ³/₄ thick, with an inscription in the centre. There is no history attached to this brick which is marked 934 of Dr Mitra's Catalogue. It may be one of two presented to the Asiatic Society,¹ mentioned below, but which I have not been able to identify.

Bn 2—Fragment of a brick from the ruins of Babylon, with an inscription in the centre. It is irregularly shaped and its greatest length is 12" 90 and it is 3" 50 thick.

Presented to the Asiatic Society of Bengal by J Arda¹ Esq, 2nd September 1829 ²

Bn 3—A brick, with an inscription, from Babylon measuring 12" 50 square by 3" 25 thick. Presented by the Geological Survey of India, 7th August 1877.

Bn 4—A brick like the preceding, from Babylon. Presented by the Geological Survey of India, 7th August 1877.

Egypt.

Et 1 a. b—A human mummy. The wooden cover of the mummy case (*b*) has been removed and is exhibited separately on the other side of the window. The body (*a*) is seen wrapped up in cloth, the arms being tied down to the sides. The front parts of the feet have fallen away so that the bones are exposed. The dried flesh also of the face

¹ A brick presented by the Honble Captain Keppel 24th July 1824 *As. Res.* Vol. VI, 1825, App. XXXIV. A brick with an inscription given to Mr Stewart at Bassora, and said to come from Babylon presented by J Hume, 6th April 1809.

² *As. Res.* Vol. XVII 1832 App. p. 601.

and head has crumbled away leaving the mere bones exposed. The mask which lay over the face has been removed and fastened to the front of the chest. This mummy is probably about 4,000 years old. Its history has not been traced¹

In Cabinet No. 7.

Et. 2—The hand of an Egyptian mummy from one of the pyramids or royal tombs near Cairo and supposed to be 3,000 years old.

Presented to the Asiatic Society of Bengal by Mr. W. C. Cotton, Assistant Librarian, 4th September 1844.

Et. 3—An animal mummy. No history.

Et. 4—An alabaster vase and its lid Total height 1 3'. The lid is in the form of the head of a man represented after the manner of the ancient Egyptians. Four vases of this kind occur with each sarcophagus in Egyptian tombs, one, as in this specimen, having the head of a man or of a woman, the second the head of a cynocephalus ape, the third the head of a jackal, and the fourth the head of a hawk.² When a body was embalmed the stomach and large intestines were placed in the first, the small intestines in the second, the lungs and heart in the third, and the liver and gall bladder in the fourth, the belief being that, in placing these organs of the dead in these four vases, the protecting influence of the four genii of the lower regions to which they were dedicated was certainly insured. Their names were Amset, Hapi, Taaoutmutf, and Qabhsenuf.

¹ A mummy, said in Journ. As. Soc. Beng. Vol III, p. 363 to have been forwarded to the Asiatic Society in 1834 by Lieut. E. C. Archbold Bengal Light Cavalry, is after wards stated, in the same volume p. 477, to have been buried at Mocha, because it had been found impossible to forward it by H. C.'s Sloop "Coote," on account of the prejudices of the Muhammadan seamen.

² Wilkinson's Anc. Egyptians, new ed., Vol. III, p. 219

Turkey in Asia

*Babylon**On the south platform on its eastern section*

Bn 1—A brick from Babylon, 12" 75 square, and 3" 25 thick, with an inscription in the centre. There is no history attached to this brick which is marked 934 of Dr Mitra's Catalogue. It may be one of two presented to the Asiatic Society,¹ mentioned below, but which I have not been able to identify.

Bn 2—Fragment of a brick from the ruins of Babylon, with an inscription in the centre. It is irregularly shaped, and its greatest length is 12" 90 and it is 3" 50 thick.

Presented to the Asiatic Society of Bengal by J. Arvill, Esq., 2nd September 1829.²

Bn 3—A brick, with an inscription, from Babylon, measuring 12" 00 square by 3" 25 thick. Presented by the Geological Survey of India, 7th August 1877.

Bn 4—A brick like the preceding from Babylon. Presented by the Geological Survey of India, 7th August 1877.

Egypt

Et 1 a b—A human mummy. The wooden cover of the mummy case (*b*) has been removed and is exhibited separately on the other side of the window. The body (*a*) is seen wrapped up in cloth, the arms being tied down to the sides. The front parts of the feet have fallen away, so that the bones are exposed. The dried flesh also of the face

¹ A brick presented by the Honble Captain Keppel 7th July 1824. As Res. Vol. XV 1825 App. xxxiv. A brick with an inscription given to Mr Stewart at Bussora and said to come from Babylon presented by Mr Hume 5th April 1809.

² As Res. Vol. XVII 1830 App. p. 621.

and head has crumbled away leaving the mere bones exposed. The mask which lay over the face has been removed and fastened to the front of the chest. This mummy is probably about 4,000 years old. Its history has not been traced¹

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Et 2—The hand of an Egyptian mummy from one of the pyramids or royal tombs near Cairo and supposed to be 3,000 years old.

Presented to the Asiatic Society of Bengal by Mr. W C Cotton, Assistant Librarian, 4th September 1844.

Et 3—An animal mummy. No history.

Et 4—An alabaster vase and its lid. Total height 1' 3". The lid is in the form of the head of a man represented after the manner of the ancient Egyptians. Four vases of this kind occur with each sarcophagus in Egyptian tombs, one, as in this specimen, having the head of a man or of a woman, the second the head of a cynocephalus ape, the third the head of a jackal, and the fourth the head of a hawk.² When a body was embalmed the stomach and large intestines were placed in the first, the small intestines in the second, the lungs and heart in the third, and the liver and gall bladder in the fourth, the belief being that, in placing these organs of the dead in these four vases, the protecting influence of the four genii of the lower regions to which they were dedicated was certainly insured. Their names were Amset, Hapi, Tuautmutf, and Qabhsenuf.

¹ A mummy, said in Journ. As Soc Beng, Vol. III p 363 to have been forwarded to the Asiat. Soc. in 1834 by Lieut. E C Archbold Bengal Light Cavalry is afterwards stated in the same volume p 477, to have been buried at Mocha because it had been found impossible to forward it by H C's Sloop "Coote," on account of the prejudices of the Muhammadan seamen.

² Wilkinson's Anc. Egyptians, new ed. Vol. III p 219

Presented to the Asiatic Society of Bengal by D I Money, Esq, B C S, 2nd March 1864¹

Et 5—The lid of a vase dedicated to Amset, the face coloured red

Presented to the Asiatic Society of Bengal by Lieutenant C B Young, 6th December 1857,² along with the next specimen

Et 6—Another lid of a vase dedicated to Amset, but made of wood

Et 7—An alabaster vase dedicated to Hapi and with its lid in the form of the head of the ape, *C hamadryas* It was found at Thebes in a tomb not far from the tombs of the Kings

Presented to the Asiatic Society of Bengal along with the two following specimens by D I Money, Esq, B C S, 2nd March 1846³

Et 8—An alabaster case dedicated to Tnautmutf, the lid being the head of a jackal

Et 9—The lid of a vase dedicated to Qabhsenuf and representing the head of a hawk

Et 10—A sepulchral wooden figure measuring 15" 50 high Figures of this nature and also of alabaster, granite basalt, glazed porcelain, and vitrified earthenware, and occasionally copper were laid on the floors of the sepulchres of the ancient Egyptians, or placed in wooden boxes in the tombs They were generally figures of the deceased bearing an inscription in hieroglyphics giving his name and quality, and containing "the customary presentation of offerings for his soul to Osiris and a general formula very similar to many on the scarab"

¹ Journ As Soc B ng Vol XXVIII 1859 p 163

² *Op cit.* Vol VI, 1837 p 935

³ *Op cit.* p 163

In the hands of these figures are a ball and a bag of seed. Their arms are crossed in imitation of certain representations of Osiris, whose name and form the dead assumed; and their beard indicates the return of the human soul, which once animated that body, to the deity from whom it emanated. They first appeared in the middle of the 18th Dynasty, that is, about 3,300 years ago, but all of them exhibited in this cabinet are probably not more than 2,500 years old.

Thus and the following wooden figures were presented to the Asiatic Society of Bengal by Lieutenant C. B. Young, 6th December 1837.

Et 11—A sepulchral wooden figure measuring 8" 2½ high, painted yellowish, with its hieroglyphics and outlines in black.

Et 12—The upper half of a sepulchral figure of vitrified earthenware covered with a bright blue glaze. From the tombs at Thebes.

Presented to the Asiatic Society of Bengal by Captain Bidwell, 19th October 1821.¹

Et 13—A sepulchral figure measuring 7 7½ high and covered with green glaze.

Presented to the Asiatic Society of Bengal by Lieutenant C. B. Young, 6th December 1837.

Et 14—A sepulchral figure measuring 7" 2½, in pale green glaze.

Presented to the Asiatic Society of Bengal along with the following ten figures by Captain Bidwell, 19th October 1821.

Et 15—A sepulchral human figure in bright blue glaze, 5" 50 high.

Et 16—A sepulchral human figure 6 inches high. All the enamel worn off.

¹ Asies Vol. XIV Appendix p. 3 Journ. As. Soc. Bengal Vol. VI pt. 1 pp. 574-577.

Et 17 —A sepulchral human figure 4 25 high, made of heavy white stone All the green enamel is almost entirely gone

Et 18 —An imperfect sepulchral human figure 2 75 high, partially covered with green enamel

Et 19 —A figure of the god Bes, but with the legs broken off at the middle of the thighs It is 3 high and is covered with a green glaze This deity was not of Egyptian, but of Arabian origin, and is supposed to have represented 'Death' He is depicted with an appearance of deformity, but is an unborn child of Herculean proportions of limbs, covered with the skin of a lion which conceals his face, giving it a gorgonian appearance, and hanging down his back ¹

Presented to the Asiatic Society of Bengal by Captain Bidwell, 19th October 1821, along with the following five figures

Et 20 —A seated male figure made of clay and measuring 4 60 high

Et 21 —A small rudely executed seated female figure in stone with a child lying on its knees and doubtless intended to represent Isis and Horos It measures 3 75 high

Et 22 —A metal figure 3' 75 high, also representing Isis seated, with Horos lying on her lap, her left hand holding her right breast preparatory to suckling the child, a group which became the model for the *madonna col bambino*

Isis was the sister and consort of Osiris and the second person in the Egyptian triad of Osiris, herself and Horos, and in the other triad in which her sister Nephthys takes the place of Horos The worship of Isis was universal throughout Egypt at all times, and as she attended Osiris in his office of judge of the dead, she was one of the most important of Egyptian

¹ Birch in Wilkinson's Ancient Egyptians Vol. III p 148

goddesses She had a variety of names such as "The great mother Goddess," "The protector of her brother," "The Giver of Life," and the "Mistress of Thetu." This last name has reference to her relationship to Osiris and to this god being the ruler of the kingdom of the dead "In this respect she corresponds to Persephone With Demeter, mother earth, she has this in common, that she is "the great divine mother," the goddess of fertility As mother goddess she wears her coif in the form of a vulture, a bird which was looked upon as the emblem of maternity, or, in place of a human head, she has that of a cow, a symbol that needs no explanation, and she is called *Oerhaku*, "the great power," "the nature-power of conception and birth deified in her person"¹ In this figure her head dress consists of the vulture coif, cow's horn, with the disc of the moon between them

Et 23.—A figure of the Egyptian god Osiris 6 85 high, represented as a mummied king His arms are across his chest, his crook in his right and his whip or scourge in his left hand He is in all probability a Sun god, and if so it is the sun at night which he represents, the sun dead but risen again, and hence he is the god of the life eternal "of the length of time or of eternity,"² as the Egyptians say, and to him belongs by right all that gives or has life Osiris and Isis were the children of Seb, the god of the earth, and of Nu the goddess of space One of his names is Unnefer, "the good being," and as such he triumphed over the powers of darkness, but fell a victim to the principle of evil (Typho), but afterwards rose again and became the judge of men in the future

¹ Tiele's Hist Egyptian Religion p 57

² *Op cit* p. 43

In this figure he is represented wearing the *atef* or cap of the upper world, but the ostrich feathers which occurred on the side of it have been broken off. On this part, however, the *Uraeus* snake is depicted. It was regarded as the type of dominion and was affixed to the head-dress of Egyptian monarchs.

Et 24.—Another and smaller metal figure of Osiris, but with his crook and scourge. It measures 6.85 high.

Et 25.—A small round vase with a handle, the height of the vase being 2.75, with an almost similar diameter at the middle. It is made of clay, the upper half having been coloured red. Taken from a mummy case.

Presented to the Asiatic Society of Bengal by H. M. Elliot, Esq.,¹ 1st November 1848.

Et 26-27.—The wooden hand and the mask of a mummy. From the Necropolis of Thebes, Upper Egypt.

This, and the following small fragments from Egypt, were presented by Dr J. Anderson, 9th February 1881.

Et 28-59.—Six pieces of plain, six of glazed pottery, two alabaster fragments, and 18 pieces of glass.

From the neighbourhood of the sulphur springs at Helwan, to the west of the town. About half a mile further to the north west, there are mounds covered with broken pottery, red bricks, glass, and marine shells, associated with human bones.

Et 60.—A baked clay vessel.

From mounds at Saqqara.

Et 61.—The handle of a vessel with a small rude figure of a cynocephalus ape on it stretching out its arms towards an oval object.

From Saqqara.

Et 62-79.—Eighteen shells and fragments of shells.

¹ Journ. As. Soc. Beng. Vol. XVII Pt. II p. 539.

From mounds at Saqqāra

Et. 80-86 —One piece of mummy cloth, and six fragments of hieroglyphic writing from the covering of a mummy.

From the Necropolis of Thebes, Deir-el-Medīnah, and Gournah, Upper Egypt.

Et. 87.—Portion of the claw of a bronze tortoise found under the base of the Alexandrian obelisk which was sent to New York.

I am indebted to Mr. Mallett for the determination that this fragment is bronze.

Et. 88-90 —Three necklaces of a mummy, made of elongated porcelain beads covered with blue enamel, one with *Bes* as a pendant, and the two others with *Plak*.

From Thebes.

Et. 91-92 —Two plain necklaces of mummies.

From Thebes.

Et. 93 —Mummy necklace, made of wood shavings and cloth.

From Thebes.

Et. 94 —Network of elongated blue beads forming a network over the breast of a mummy.

From Thebes.

Et. 95 —Piece of blue glazed pottery, showing some hieroglyphics in black.

From Thebes.

Et. 96 —Piece of blue glazed pottery, part of an ornament.

From Thebes

Et. 97 —The upper two-thirds of a sepulchral figure, in light-blue glazed pottery.

From Thebes.

Et. 98 —Human face, in red pottery.

From Thebes.

Et 99 —Portion of a small human seated figure in stone rudely executed

From Thebes

Et 100 —A scarabæus or sacred beetle¹ covered with green glaze, and with hieroglyphics The beetle *Ateuchus sacer* was the form most commonly represented by the ancient Egyptians, but other species were sacred, and a *Buprestis* has been found embalmed in a tomb at Thebes

The scarabæus was considered an emblem of the sun and of Ptah, the Creative Power, and was also a symbol of the world

In some zodiacs it took the place of Cancer, and it was also used in funeral rites It is yet however uncertain for what object the great mass of small *scarabs* were used By some it has been suggested that they passed as money

Et 101 —A clay impression of the cartouche of Rameses, the III of the XX Dynasty Date about 1200 B C

Greece

Ge 1 —A vase measuring 8 30 high, discovered in an excavation made at Athens by Dr Robert Wilson, and presented to the Asiatic Society, by W B Bayley, Esq 17th June 1820²

Ge 2 —A portion of a vase of similar form but wanting the neck and handle Excavated at Athens by Dr Robert Wilson, and presented to the Asiatic Society of Bengal by W B Bayley, Esq, 17th June 18 0

Ge 3 7 —Vases of the same form as the preceding, and measuring 6 50, 6 30, 5 (broken) 4" 80 and 4" 30 (broken) Excavated at Athens by Dr Robert Wilson, and presented to

¹ Journ As Soc Beng Vol XI Pt 1 p 577

² As Soc Vol XI 1820 App III p 1 et epistola

the Asiatic Society of Bengal, by W B Bayley, Esq, 17th June 1820

Ge 8—A vase, without the basal expansion on which it stood. It now measures 7 inches high and 3" 40 in diameter, being a much broader form than any of the previous vases. Excavated at Athens by Dr Robert Wilson, and presented to the Asiatic Society of Bengal, by W B Bayley, Esq, 17th June 1820

Ge 9 10—Two others of the same form, with the necks broken, and now measuring 5" 50 and 4 75

Ge 11—An elegant oval form 5" 75, very attenuated below and gracefully swelling above, with a thin neck. Excavated at Athens by Dr Robert Wilson, and presented by W B Bayley, Esq, to the Asiatic Society of Bengal, 17th June 1820

Ge 12—A long necked vase, 6" 40 high, the neck being three inches in length made of a bluish clay. Excavated at Athens by Dr Robert Wilson, and presented to the Asiatic Society of Bengal, by W B Bayley, Esq, 17th June 1820

Ge 13—A vase measuring 4 20, of nearly equal width in the body above and below. Excavated at Athens by Dr Robert Wilson, and presented by W B Bayley, Esq, to the Asiatic Society, 17th June 1820.

Ge 14 18—Five earthen lamps. The first has the handle entire, the second has the central depression ornamented with a rosette and the handle broken, the third has a hunting scene in relief on the central hollow, the fourth has a wide central opening and the handle towards the side, the colour of the lamp having been black, and the last is round with a tube in the centre, the middle being entirely open. Excavated at Athens by Dr Robert Wilson, and presented to the Asiatic Society by W B Bayley, Esq, 17th June 1820

Italy

Herculaneum

Ill. 1—A small earthen lamp, with a hole in the handle, and the central depression very small, the upper surface being covered with concentric lines of small granules. Presented to the Indian Museum by T. B. Swinhoe, Esq., 1867.

France

Dordogne

The caves in the Department of Dordogne in France occur in the cretaceous cliffs of certain valleys. The most of them are natural, but may have been modified and enlarged by the hand of man. These caves and rock recesses were used as places of temporary shelter, and apparently in many instances as permanent residences.

Abundant and undoubted traces of the existence of man occur in them, and along with his instruments in stone, horn and bone, and occasionally his skeleton, have been found the remains of the reindeer and other animals now extinct, or no longer found in France. The weapons consist chiefly of flint flakes, cores, scrapers, lance and arrow heads, rude mortars, hammers, sharpening instruments and saws, all made of stone, while in bone and horn have been discovered darts, harpoon heads, barbed in some on one, and in others on both sides, and made to fit into socketed shafts, and also bone needles. Besides these, carved reindeer horns depicting hunting scenes in which the Mammoth and the Reindeer figure as the objects of the chase, and also horses and other animals, have been found in considerable numbers. Portions of reindeer horn perforated with large round holes have also been found, and from the idea that they were used as rods of office they have been designated "*batons de commandement*."

These remains are usually found all lying mixed together on the floors of the caves and rock shelters generally bound together into a breccia by the stalagmite or thin layers of carbonate of lime deposited from the water in which the lime had been held in solution and which had found its way in by percolating through the walls of the caves

The animal remains found in these caves belong to the Mammoth, the horse, auroch, reindeer, cave lion, and the hyæna. The reindeer, however, appears to have been then so abundant in Dordogne, at the time the cave called La Madeline was inhabited, and others apparently of the same age, such as Les Tyzies, Laugerie Basse, &c., that it has been proposed to call this period of prehistoric time 'The Reindeer period'. No traces, however, have been found in it of such domesticated animals, as the Dog, the Sheep, and the Goat¹

De 1—A mass of breccia from the floor of the cave known as Les Tyzies. It contains flint flakes, a bone needle, and fragments of bones of various kinds

De 27—Six chisels made of (reindeer) horn

From the cave La Madelaine

De 89—Two drills made of horn

From the cave La Madelaine

De 10—A portion of a harpoon head barbed on one side, but with what appears to be the remains of a barb on the other²

From La Madelaine

De 11—A cast of a harpoon head barbed on both sides and with a tang for a socket. The original figured in the *Reliquæ Aquitanicæ*³

From La Madelaine

¹ *Pel. Aqu. t. Cavernes du Périgord*. Evans *Ancient Stone Impl.* p. 433

² *Comp. l. l. Aqu. t. B. 11. xxix* fig. 7

³ *Op. cit.* B. 11. i. fig. 4.

De 12 —A fragment of a harpoon head with barbs on both sides

From La Madelaine

De 13 —A cast of a harpoon head¹

From La Madelaine

De 14 —A cast of a spear head²

From La Madelaine

De 15 —A cast of the object figured by Lartet and Christy in the "Cavernes du Perigord"³ It is an elongated slightly curved shaft with a hook at one end and with the figure of a horse's head and also that of a reindeer

From the cave Laugerie Basse

De 16 —A cast of the stem of a beam of a reindeer's antler, evidently one that had been shed The brow antler has been broken off, but the base of the bez antler remains, and internal to it there is a large rounded hole On each side there is a representation of three horses in a line in single file, one being reversed on one side

This is one of the supposed "batons de commandements"⁴

From La Madelaine

De 17 —A cast of a "batons de commandement" made of a flattened piece of reindeer horn, broken at both ends but perforated by three holes and part of a fourth The holes have a raised border given to them by a groove running more or less parallel to the circumference, above and below, but not between the holes⁵

From La Madelaine

De 18 —A cast of a cylindrical rod probably of reindeer

¹ Comp *Op cit* B, Pl XIV fig 6.

² Comp *Op cit* B Pl I. 1 fig 8

³ *Op cit* II II fig 10 and Pl XXX fig⁴

⁴ Figured *Op cit* B Pls XXX and XXXI fig 2

⁵ Figured *Op cit* B Pls III et IV fig 5

horn On one side the head of two Aurochs are engraved in outline, while on the opposite side two horses' heads are unmistakably represented with an apparently nude human form between them, whilst behind the man an eel or snake, figured upside down, has its mouth close to his heels Below and above the snake there are some longitudinal scratches ¹

From La Madelaine

De 19 —A so called cooking or fire stone

From Le Moustier

De 20 29 —The basal portion of the shed horn of a reindeer, the lower portion of a metacarpal of the same species, four vertebræ, and three teeth, also ruminant

From La Madelaine

De 30 33 —Four phalanges of a carnivorous animal

From La Madelaine

France

Er-Lannig.

This place is an island in the gulf of Morbihan, off the coast of Brittany It is the site of two cromlechs "full of all sorts of relics, mostly fragments of pottery The remains are very little known, as, owing to the dangerous currents and rocks surrounding the island, it is only possible to land on it for a few moments at high or low water" ²

E Lg 1 —A thick piece of coarse partially fired pottery resembling some of the fragments from Gwādar and apparently not turned on the wheel It measures 2' 25 × 1' 50 × 0' 56 in thickness It is made of a clay consisting of small fragments of quartz, the outer and inner surfaces for about 0' 10 being yellowish and the thick central portion greyish black

¹ Figured *Op cit* B Pl II figs 8a 8b

² *Proc As Soc Beng* June 1883 p 111

L-Ig 2—Another fragment 2 75 x 2' 25 and 0' 15 in thickness. It is made of the same kind of clay as the former specimen, but the two surfaces are red, probably due to the firing having been carried further than in it.

L-Ig 3—Another fragment 1' 40 x 1' and 0' 23 thick, and resembling the last.

E-Lg 4—A fragment of the mouth of a round vessel made of fine brown clay apparently not fired.

E-Lg 5—A red clay disc or seal 0' 80 in diameter, and 0' 36 in thickness, with figures very like letters of some kind on each of its faces.

Western China

Mauwye

This village lies within the western frontier of the Chinese province of Yunnan, and is situated on the right bank of the Tapeng river that falls into the Irawadi at Bhamo, in Upper Burma.¹

Me 1—A socketed bronze celt of the following composition, viz, copper 90, tin 10=100. The edge is very oblique and, on the upper margin, behind the cutting edge, there are two divergent projections. The lower part also of the cutting edge ends not in a point but in a short (0" 50) concave margin at right angles to it, after which it sweeps abruptly round in a marked course to the lower side of the socket. Its greatest length is 4" 50, and the curve of its cutting edge is 4". The socketed portion has a maximum breadth of 1 90 and thickness of 0' 62, and at its contracted portion, before the expansion of the blade, its breadth is 1' 38, and thickness 0' 50, the middle of the blade being 0' 26 in thickness. This celt was probably fastened on to a curved wooden handle. Its most striking features are its forked process, its

¹ Conf. Anderson's Report on the Expedition to Western Yunnan p. 290

very oblique edge, and the notch at the lower end of the cutting edge.¹

Collected by Dr. J. Anderson, December 1869.

Eastern China.

Nankin.

Nn. 1.—An irregularly shaped mass of terracotta covered with red glaze. It measures 12"·75 in height, by 6"·50 in breadth at the base, and 5"·50 in thickness. It has probably formed part of a moulding, as one surface is concave and also one border. It appears to have been fastened by the projecting mass that occurs on one surface, and which probably fitted into a groove.

From the Porcelain Tower.

This, and the following three portions of a glazed open water-pipe were presented by the Geological Survey of India 7th August 1877.

Nn. 2.—The mouth of a green glazed water-pipe, ending in a semicircular dependent rim, with a foliated device in relief. The glaze is a rich green, variegated with a darker tint of the same colour.

Nn. 3.—A similar form of pipe, 17" long, and 7"·40 in diameter, but without the dependent rim, which is replaced by a contracted portion narrowing slightly towards its free end. The covered surface is covered with yellow glaze.

Nn. 4.—Another pipe similar to the last, and measuring 15"·30 long, and 5"·80 in diameter. The glaze is black, passing into blue at the free end.

Locality unknown.

L. U.—A brick, measuring 6"·25 long, 6"·75 high, and 1"·75 thick at the base, with four human male figures on it

Anderson. *Op. cit.*, p. 414, Pl. v. Evans *Ancient Bronze Impl.*, p. 142.

in relief. It is evidently only a portion of a frieze, made up of similar bricks, placed side by side. The two figures to the right are bearers carrying a litter, probably a *palki*, or other vehicle, as the pole is over the shoulders in the way *palkies* are carried at the present time, but the *palki* or whatever it may have been, must have been represented on a previous brick. In front of the first *palki* bearer, is a boy carrying a *serai*, and holding up what may have been either a torch or a *chauri*, probably the former, the *serai* serving to carry the oil, and to the right of the figure is a soldier with a round shield and a short sword held against his left shoulder. The four figures are dressed in short tunics with belts round their waists, and they have short drawers, in the case of the two *palki*-bearers reaching to the knees, and in the other two figures to the ankles. The tunics and trousers are represented as covered with fine vertical parallel ridges, except in the case of the arms, in which they are transverse. They wear high head-dresses, and the only face that is perfect has whiskers, beard, and a heavy moustache, and is flat and broad. The feet of the bearers have shoes, but the other figures are bare footed. I have not been able to trace the history of this specimen, neither can General Cunningham nor Dr Mitra throw any light on it.

ADDENDA TO BUDDHIST SOULPTURES, &c.

APPENDIX A.

SULTANGANJ.

The ruins of this place, which is situated on the banks of the Ganges in the Bhagalpur District of Bengal, were first described by Dr Mitra¹ He discovered the remains of a "large Buddhist monastery or vihara, such as at one time existed at Sárnath, Sanchi, Buddha Gaya, Manikyala and other places of note, and at its four corners had four chapels for the use of the resident monks." The chapel on the south west yielded a number of broken terracotta and copper figures, and portions of various articles of domestic economy, a list of which accompanies Dr Mitra's paper² But the most important discovery was a large copper figure of Buddha, over 6 feet in height,³ found by Mr Harris

In 1879,⁴ General Cunningham opened a mound close beside the ruin that had been described by Dr Mitra, and it proved to be a stupa, the cupola of which "must have been not less than 90 feet in diameter, as the octagonal plinth on which it stood had a side of 39 feet, and a diameter of 94.146 feet (*sic*) Near the bottom of this mass there was a small brick stupa only 8 feet in diameter, standing in the midst of a square compartment, the intervening space being filled with earth In this small stupa there was a common round earthenware vessel, or *ghurá*, standing with the mouth upwards In this were

¹ Journ. As. Soc. Beng., Vol. XXXIII, pp. 361-374, plate.

² It is not recorded by Dr Mitra where the various objects discovered in the excavations made by Mr Harris have been deposited

³ The large copper statue of Buddha was apparently sent to some Museum in Manchester, or in Birmingham

⁴ Arch. Surv. Rep., Vols. X, p. 727, and XV, p. 29.

deposited the "Seven Precious Things" of the Buddhists, namely, 1, Gold, 2, Silver, 3, Crystal, 4, Sapphire, 5, Ruby, 6 Emerald, 7, Jacinth or Zircon.

"On removing the brick on which stood the earthen vessel there was found a cavity, one brick deep, 9 inches long and 6 inches broad, containing a piece of bone, $1\frac{1}{2}$ inch long by $\frac{5}{8}$ inch broad, embedded in some fine red clay. This was only a few inches above the water level. Here then was the veritable relic for the enshrinement of which this great stūpa was erected. With it there was no writing or inscription of any kind. I turned therefore to the two little coins,' found in the *ghārā* "which were thickly coated with verdigris, and thus had consequently been taken for copper coins. On cleaning them, I found one to be a silver coin of *Maha Kshatrpa Suami Rudra Sena*, the son of *M Ksh Satja*, or *Surya, Sena*. The other was a coin of *Chandra Gupta Vil ramāditya*, or *Chandra Gupta II*." From these coins General Cunningham deduces the date of the stupa to have been about 250 A D.

The following objects were presented by the Archaeological Survey of India on the 30th July 1883, and are as follows

In Cabinet No 5, in Buddhistic series of Gupta gallery

Sj 12—A gold *fleur de lis*, measuring 0" 60 in length by 0" 54 in breadth, about one hundredth of an inch in thickness and 7 grains in weight, and a thin plate of gold weighing only $7\frac{1}{2}$ grains, and measuring 1" 54 long and 0" 30 in breadth at the middle. It is abruptly narrowed at one end to 0" 20 in breadth.

Sj 3-5—"The silver consisted of a thin plate, $2\frac{3}{4}$ inches long by $1\frac{1}{4}$ inch broad, weighing, with the chloride incrustation, 180 grains," but the silver received from the Archaeological Survey is made up of 18 fragments of different sizes. There are also the two coins mentioned above, the first, *Sj 4*, being a small coin of *Maha Kshatrpa Suami Rudra Sena*. It appears to be only two thirds or so of a coin, as merely the face of the king remains. The 2nd, *Sj 5*, is perfect and the head of the king *Chandra Gupta Vil ramāditya* is well delineated.

Sj 6—A piece of rock crystal, 0' 65 long by 0' 46 broad

Sj 7—An oval uncut sapphire, of a very pale colour, measuring 0' 40 × 0' 30 × 0' 17

Sj 8—A ruby of a pale pink colour, uncut and nearly round, but flattened on one side. It measures 0' 27 × 0' 26 × 0' 14

Sj 9—An emerald, opaque and full of flaws, and measuring 0' 27 × 0' 23 × 0' 17

Sj 10—Three jacinths or zircons, one measuring 0' 15 × 0' 19 × 0' 9, another 0' 17 × 0' 15 × 0' 7, and the third 0' 18 × 0' 13 × 0' 9

Sj 11—A fragment 1' 10 × 0' 65 × 0' 35 of the solid outer portion of a long bone, probably human, and found in the cavity above mentioned, on the water level of the small stupa, and doubtless the relic for the enshrinement of which the great stupa was erected, as remarked by Cunningham

Mathura.

In Cabinet No 5

Ma—A relic casket¹ of steatite, 3' high and 2' 25 in its greatest diameter, consisting of a lotus ornament on the rim above, and on the body of the casket. On the former, the petals are defined by parallel lines, whereas, on the latter, the petals are plain, and the interspaces between the tips are filled up with similar lines

General Cunningham discovered this casket in one of the Chaubara mounds at a depth of 13½ feet. The stupa, for such the mound proved to be, was 17' in diameter, but no trace of a relic-chamber was observed. "The casket was struck in the side by one of the workmen who picked up the lower half of it, whilst the lid was found amongst the earth collected in the basket ready to be drawn up. A careful and minute search was made for the contents of the casket but without success"²

Presented by the Archaeological Survey of India, 11th August 1882

¹ Arch Surv Rep, Vol III, p 17 Pl II fig 4

² *Op cit*, p 17

ADDENDUM TO BRAHMANICAL SCULPTURES.

APPENDIX B

BUNDI

This place is situated in a gorge of the Pathar range of hills in Eastern Rajputana

In Cabinet No 2 of Brahmanical series of Gupta gallery

B. 1—A lattice of open carved work in yellowish marble of the Vindhyan series of rocks. It measures 14" 75 × 10" 75. The frame is 2" 30 broad and 0" 90 thick. Its inner border has a plain moulding. The framed portion consists of a series of nine obliquely placed zigzag bands crossed by another set at right angles, the two being represented tied together at the points where they cross one another. They thus define numerous open spaces quadrilobular in form with their maximum length placed transversely. The upper border forms a kind of sculptured arch surrounded by a floral scroll. An inscription in Hindi characters occurs on one surface of the frame above the arch. The letters are in black basalt, and have been admirably cut and let into the marble.

The inscription on this and on the following lattice is the same, viz., *Sang āmaratā kaḥ Rajbundi*, i.e., according to Dr Hoernle, who has kindly examined these frames 'The Rajbundi (made) of āmaratā stone. He supposes Rajbundi to be the Royal palace at Bundi, which is ornamented with lattices, but what kind of stone the āmaratā is he does not know. Dr Hoernle says "the inscription throws no light whatever on the antiquity of these two pieces and that 'the Hindi letters are extremely modern and might be of yesterday' "

Presented with the following lattice to the Asiatic Society of Bengal by Captain E C Burton, 5th March 1881

B. 2 Another lattice carved in a Vindhyan clay slate of a dark almost black colour. It measures 12" 75 x 10". The frame is 2" 10 broad and 0" 60 thick. The open carving consists of a representation of a low broad vase from the middle of which springs a richly foliated plant above which is a scalloped arch with a foliated border. A bird with an upwardly curved tail stands on either side of the vase. The inscription is in ivory let into the stone in the same way as in the previous specimen.

ADDENDUM TO GENERAL ARCHÆOLOGY

APPENDIX C.

MIDNAPUR.

A copper object of the same form as those described at page 392 of this Catalogue, but differing from them in being highly finished, and in having a sharp cutting edge below the shouldered portion, the weapon thus presenting all the characters of a battle-axe.

The shape would appear to be a modification of the shouldered celt, and it is worthy of note that stone celts of the latter type, although highly characteristic of Burma, have as yet only been found in India in the same district with this shouldered axe, a fact which has its parallel in the distribution of *Testudo elongata*, the distinctive land tortoise of Burma, but which occurs also in Sarguja.

This axe measures 7" 10 long and 6" 40 in breadth with a maximum thickness of 0" 63.

It weighs 4 lbs 12½ oz.

Mr F A Perroux, to whom the Museum is indebted for this axe, informs me that "it was found at the foot of the hill system of Manbhum, beyond Sildah, in the parganna of Jhatibani,"

in the Midnapur District "A village called Tama Juri is not far from the site where the copper axe was found. It was discovered by some villagers who were digging a pit for some domestic purpose"

Presented by F. A. Perroux, Esq., 11th December 1883

PROME

The urns described at page 436 of this Catalogue, I am informed by the Rev E. O. Stevens, were "discovered in a mound situated about 25 miles south of Prome, at Koo gyee (Ku gi) near the village of Ta goon daing in the Engma township of the Prome district. They contain the burnt bones and ashes of Pyoos (Pyus¹), a race which once inhabited that part of the Prome district which lies east of the Irrawaddy.

'A great many of these low *tumuli* once existed in the Engma township, but they have been mostly destroyed in the hope of finding treasure. The most valuable thing ever brought to light by breaking to pieces these urns so far as I have seen or heard, was a small brass or copper box which, when first opened, was said to contain a very fine powder or dust of some kind.

"At one time, I nearly despaired of being able to get any urns in as good condition as those I sent you, but the offer of money on my part stimulated search, and the result is that they have been unearthed in four localities which I could name south of Prome.'

¹ Sir Arthur Phayre in his History of Burma p. 5 remarks that "The Indian settlers no doubt in a few generations became merged in the mass of Mongoloid tribes whom they found in the country. Only three names have been handed down as borne by original tribes or the first conjunction of such tribes that is Kânran Pyû or Prô and Sak or Thel."

APPENDIX D.

Note on the examination of nine ancient Weapons, &c, found in certain Districts of India and of one Bracelet from Balūchistān by C. J. H. Warden, Professor of Chemistry, Medical College, and Chemical Examiner to Government

In the examination of these articles my attention was specially directed to ascertain whether or not they contained tin in sufficient quantity to entitle them to be classed as bronze. The method of analysis adopted was briefly as follows. After a fragment of metal had been obtained it was momentarily immersed in nitric acid to free the surface from incrustation. The specific gravity was then determined in the usual way. An accurately weighed portion was then dissolved in concentrated nitric acid, free from hydrochloric acid, and the solution evaporated to dryness. Nitric acid was again added, and the liquid diluted with distilled water, heated, and filtered, and the residue on the filter repeatedly washed. The filter with residue was then incinerated, moistened with nitric acid, re-ignited, and weighed. The filter papers employed were first digested in hot dilute nitric acid, and the average amount of ash deduced by incinerating five of them. In column 2 the amount of metal dissolved in nitric acid is given, and in column 3, the amount of residue insoluble in nitric acid. The filter ash in all cases having been deducted. In column 4 the percentage of residue calculated on the metal used is entered.

It will be observed that only five out of the ten samples examined yielded residues which were sufficient in amount to be weighed. These residues contained, in addition to oxide of tin, silicious matter, and, in certain cases, minute black particles the nature of which was not determined. Stannic oxide contains 78.66 per cent of tin, so that even assuming that the whole of the residues consisted of that substance, the percentage of tin present, in all but the last object, would in no case reach more than 0.5 per cent, an amount so small that its presence can only be looked upon as accidental, and certainly not sufficient to entitle these articles to be classed as "bronze."

Description of Article	1	2	3	4	REMARKS
	Specific gravity at 79° F abt	Amount of metal dissolved in nitric acid	Insoluble residue left after action of nitric acid	Percentage of residue calculated on the metal used.	
Pachamba Pa. I, p 393	7.796	6.2361 grammes	.0012 gram mea.	.0193 per cent.	The metal contains a large number of cavities and hence probably the low specific gravity. No tin. Traces of iron.
Pachamba Pa. 2 p 394	8.763	9.8933 grammes	Not sufficient to weigh		No tin. Traces of iron.
Mainpuri Mi. I p 403	8.741	3.1834 grammes	.0076 grammes	.0816 per cent.	Traces of tin and iron.
Mainpuri Mi. 2 p 404	8.813	5.9274 grammes	.0048 grammes	.083 per cent.	Traces of tin lead and iron.
Mainpuri Mi. 3 p 404	8.541	2.6540 grammes	Not sufficient to weigh.	"	Traces of silver and iron. No tin.
Mainpuri Mi. 4, p 404	8.721	2.8570 grammes	Not sufficient to weigh	"	Very minute traces of tin. Traces of iron.
Bithur Br. I p 395	8.011	1.430 grammes	Not sufficient to weigh		No tin. Traces of iron.
Fatchgarh Fh. 4 p 405	8.882	5.0934 grammes	.0013 gram mea.	0.510 per cent.	Lead and traces of tin.
Dagger L. U. I p 407	8.075	2.5680 grammes.	.0007 gram mea.	0.09 per cent.	Traces of lead and silver. No tin.
Baluchistan Bu. 255 p 400	8.000	7394 grammes			Yielded .098 gram. of stannic oxide = 10.43 per cent of tin, calculated on the metal used.

APPENDIX E.

Stones used in Indian Sculptures

BENGAL

Locality	Reference	Rock
Bhuvanagar	. Br. I, Part II, p. 216	. Sandstone, Gondwana
Sundarban	. Sn. 1	. Hornblende Schist
	. Sn. 2	. Fine grained granite

Locality.	Reference.		Rock.
Chittagong	. Cg. 1.	„ p. 162	. Sandstone.
Panduah .	. Pa. 1.	„ p. 252	. Basalt.
Gaur .	. Gr. 1.	„ p. 365	. Basalt.
„	Gr. 9.	„ p. 366	. Basalt, var. Dolo- mite.
„	Gr. 17	„ p. 367	. Basalt.
Pabnā .	. Pa. 1-4 .	„ p. 254	. Basalt.
Mānbhūm .	. Mm. 1.	„ p. 201	. Chlorite schist.
Ghiāsābad .	. Gd. 1.	„ p. 253	. Bedded trap.
Rājmahāl .	. Rl. 1.	„ p. 265	. Basalt.
Vaisālā .	. Va. 1.	„ p. 94	. Mica Trap.
Patna .	. Pa. 1-2	Part I, p. 151	. Sandstone.
Buddha Gayā	. B.G. M.	„ p. 131	. Granite.
„	. B.G. Part II	41 p. 48	. Do.
„	. B.G.	„ 84 p. 49	. Do.
„	. B.G.	„ 91 p. 51	. Do.
„	. B.G.	„ 9 p. 36	. Mica Schist.
„	. B.G.	„ 80 p. 48	. Do.
„	. B.G.	„ 3 p. 34	. Altered Schist.
„	. B.G.	„ 4 p. 35	. Do.
„	. B.G.	„ 7 p. 36	. Do.
„	. B.G.	„ 9 p. 36	. Do.
„	. B.G.	„ 11 p. 36	. Do.
„	. B.G.	„ 38 p. 39	. Do.
„	. B.G.	„ 42 p. 40	. Do.
„	. B.G.	„ 59 p. 45	. Do.
„	. B.G.	„ 65 p. 46	. Do.
„	. B.G.	„ 74 p. 48	. Do.
„	. B.G.	„ 116 p. 54	. Do.
„	. B.G.	„ 118 p. 54	. Do.
„	. B.G.	„ 120 p. 54	. Do.
„	. B.G. J, Part I	p. 127	. Quartzite.
„	. B.G. 4,	„ p. 130	. Do.
„	. B.G. U,	„ p. 133	. Do.
„	. B.G. 89, Part II,	p. 50	. Do.
„	. B.G. 9,	„ p. 52	. Do.

Locality	Reference	Rock
Kurkīhār .	. Kr 3 Part II p 73 .	Hornblendic Schist
"	. Kr 24 " p 76 .	Do
"	. Kr 16 " p 78 .	Do
"	. Kr 1 " p 271 .	Do
Bihar .	. Br 44 " p 85 .	Do
" .	. Br 5 " p 80 .	Do
" .	. Br 7 " p 81 .	Do
" .	. Br 8 " p 81 .	Do
" .	. Br 62 " p 81 .	Do
" .	. Br 68 " p 88 .	Do
" .	. Br 2-3 " p 272 .	Altered Sandstone
" .	. Br 1 " p 272 .	Gneiss
" .	. Br. 13 " p 81 .	Schist
Sarjūgā .	. Sa 1, " p 279 .	Basalt.
" .	. Sa 2, " p 280 .	Sandstone
" .	. Sa 3, " p 281 .	Sandstone in Grit Gondwāna

NORTH WESTERN PROVINCES.

Kosam	. Km 40, Part II, p. 286 .	Sandstone, Vindhyan
Sīvatthi	. S ₁ A, Part I, p 193 .	Quartzite
"	. S ₁ B " p 194 .	"
Kanauj	. K _j 1, Part II, p 299 .	Sandstone, Vindhyan
Sankisa	. Sa 1, " p 117 .	Ditto
"	. Sa 44, " p 119 .	Ditto
Kampila	. Ka 3 Part II, p 205 .	Sandstone.
Mathura	. M 9, Part I, p 180 .	Sandstone, Vindhyan
"	. M 15c, " p 189 .	Ditto.
"	. M 2c, " p 176 .	Ditto
"	. M 15b, " p 189 .	Ditto
Rāsan	Rn Part II, p 294 .	Sandstone, Vindhyan
Banda	Ba 1, " p 295 .	Ditto

Locality.	Reference.	Rock.
Rājāpur	. Ry. 1, Part II p. 294	. Sandstone Vindhyan.
Ajaigarh	. Ah. 1, „ p. 293	. Ditto.
Kālnjar	. Kr. 2, „ p. 290	. Ditto.
„	. Kr. 3, „ p. 291	. Ditto.
„	. Kr. 4, „ p. 291	. Ditto.

PUNJAB.

Gāndhāra	. Sa. 165, Part I, p. 252	. Hornblende Schist.
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CENTRAL PROVINCES.

Bhera Ghāt	. B G. 1, Part II, p. 305	. Quartzite.
Tripara	. Ta. 1, „ p. 206	. Sandstone.

CENTRAL INDIA.

Bharhut	. Part I, p. 120.	. Sandstone, Vindhyan.
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MADRAS PRESIDENCY.

Amravati	. A. 1 & A. 2, Part I, pp 196-197	Limestone, Lower Vindhyan.
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ASSAM.

Tezpur	. Tr. 1, Part II, p. 328	. Granite.
Garhgāon	. Gn. 1, „ p. 329	. Sandstone.

ARAKAN.

Arakan	. An. 1, Part II, p. 165	. Sandstone, Tertiary.
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UPPER BURMA.

Thechadaw	. Tw. 1, Part II, p. 184	. Sandstone.
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MALAYAN PENINSULA.

Wellesley Province	. W. P. 1, Part II, p. 189	Serpentine.
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Locality	Reference	Rock
INDIA		
<i>Exact localities not known</i>		
N. Recess 7	. Ms 1, Part II, p 340	. Earthy trap
"	. Ms 9, " p 342	Ditto.
"	. Ms. 13, " p 312	. Hornblende Schist
"	. Ms 15, " p 343	Ditto
" 6	. Ms. 9, " p 337	. Potstone
"	. Ms 15, " p 339	. Basalt
Recess 7	. Ms. 2, " p 340	. Do.

APPENDIX F

*Note on the Article Mathura in the First Part of this Catalogue,
by F S Grose, B O S , M A , Oxon , O I E , &c*

I notice a few inaccuracies in the Mathura Section, which it would be as well to correct in any future issue

Page 167 Mathura is an independent *district* by itself, in the Agra Division

Page 168 "The Jail mound" is an unfortunate name The mound intended is the same as that mentioned on page 179 as the site of the new Court-house, where the old Jail used to stand The present Jail is at some distance away and has another mound adjoining it which has not been fully explored The 'Court-house' or "Jamálpur" mound would better define the locality The second is the name I have adopted in my "Mathurá" which I think you did not consult before writing though you refer to the preliminary articles in the Asiatic Journal, these were only tentative sketches which were largely corrected in the complete work as subsequently published

Page 169, line 10 The mound was *first* explored by Mr Harding The excavation was continued in 1877-78 as a famine relief work, and a large number of new sculptures were found These are mostly in the Mathura Museum, but some were removed by General Cunningham

Page 169, line 8 from bottom. The date of the inscription is *Sambat* 39. What *sambat* is intended is very doubtful.

Line 5 from bottom. "Casket" is too grand a name. It is a tiny receptacle of thin beaten gold, the exact size and shape of a small pill-box. It is in my possession.

Page 170. *Madhu-puri*, not *Madha-puri*, is only one of the common Sanskrit names for *Mathurá*; it is not a different city.

In the *Bacchanalian* sculpture described, pages 170—176, I cannot for my part see that the hair of the male figures is at all like Buddha's curls. The two sculptures, Stacy's and mine, evidently make a pair. I think in my book I have clearly refuted the *lazzari* theory.

As to the note on page 175, in all my collection of *Mathurá* sculptures the little *Bacchanalian* figure there mentioned is *the only one* with hair like Buddha's: the presumption therefore is that it is Buddhist. Instead of "unquestionably Buddhist," it would have been safer if I had written "presumably Buddhist."

Page 177. There is now no doubt whatever as to the value of the figures in the inscriptions; they can be deciphered with absolute certainty; but no one can say positively what *era* is intended. See my book, page 108 to 114 of the third edition.

Page 177. *Varsha*, where it occurs in these inscriptions, certainly means "the rains"; the other seasons occur frequently; also, *hemanta*, the winter, and *grishna*, the hot weather.

Pages 187—190. The three companion pillars are in the *Mathurá* Museum and are described at page 121 of my book.

Some of the above notes are, as you see, not corrections, but additions: still perhaps you may be glad of them as ensuring greater accuracy.

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